Hargopal Singh
S.I. Punjab police
Jeroge par distrect

The Author (at the age of sixty).

HUMANISM

OR

THE HUMAN RELIGION

BY

SWAMI KRISHNANAND

A Cosmopolitan Monk, Citizen of the World and Servant of the Universe.

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PREFACE

Religion appears to bave been ruled out from the world of to-day. Even the moral laws are very seldom observed now. The only thing that interests the people now is the self-interest, while selflessness forms the main plank of religion. Everyone, whether an individual being, or a community, or a nation, is actuated by the spirit of self-aggrandizement. And it is very curious to note that everywhere—on all platforms and debating centres—we hear phrases and speeches talking of the most sublime moral and ethical laws and taking solemn vows and pledges to adhere to the principle of freedom, democracy, universal brotherhood etc. Sometimes, they may be seen to stick to the principle, so long their self-interest is not jeopardised or so long they are not strong enough to exploit the weaklings. In their opinion, religion is meant for the weak people and it has no importance in the worldly life. Not only that, some people want to get rid of religion altogether, as it has been stated to be the cause of many havocs and disasters brought down on the earth. The present communal fracases that are being perpetrated in the very name of religion are supposed to corroborate their assumption. But the most regrettable thing is that nobody takes th

trouble of judging impartially if it is religion or the abuse of religion that may be held responsible for such disasters. Neither a fair chance has ever been allowed to prove its inefficiency. In fact they have tried to probe the depth of the sea without ever being on the sea-side.

A great injustice is thus done to religion and to the ancient sages and prophets, who prescribed the laws with a view to bring down peace, unity and love on the earth. People do not think for a moment that these sages and prophets, whose sincere humanitarianism no body can question, can not be supposed to be guilty of misleading the people for generations after generations.

To take the name of religion or to utter slogans in times of tensions, is not sufficient to prove that religion is useless in the daily life or that it is the cause of all disasters. Before such deplorable aspersions are made, people should study all religious views with a view to ascertain their intrinsic value and should tread on the path enounced by these laws in the way of demonstration of their practical importance.

The intellectual humanity is now engaged to tackle all sorts of intricate problems arising out of politics, economies and social matters. Why should not they take some trouble in solution of the problem of religion that will undoubtedly form the basis of all political, economical and social structures ? It is for the purpose of drawing their attention that I have

made an endeavour in these pages to justify (poor ?) religion, to find out the fundemental truth lying under all religious cults and creeds, and to show its practical utility in establishment of the long-desired universal brotherhood and peace, which is the goal of all religious principles.

It is hoped that the thinking world will find in this book many things to think over and the practical world much to do, if they are really inquisitive after truth and sincerely earnest and enthusiastic to do good to the world.

To serve the humanity with what I have gathered after long meditation and toil, is the motive underlying the publication of this treatise. All the labour and penance I have undergone in this life will be considsr-ed fruitful, if the humble service be accepted by the people, whom I regard as the true expression of the All-Pervading God or of my own SELF.

Here I am very glad to ecknowlege with thanks to Rai Bahadur Lala Jodhamal Kuthiala of Hoshiarpur that through his benevolence this book has been made to see the light of the day. By this act, he has certainly subscribed to the cause of world peace, which is its aim.

JWALAMUKHI
APRIL, 1940

KRISHNANAND

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HUMANISM
OR
THE HUMAN RELIGION

CHAPTER· I

Religion And Its Origin

EVERYBODY, man and animal, wants happiness. Even a dog would not sit on the ground, if there be any beddings available. In fact, creatures have certain natural instincts and the instincts are after happiness. They feel happiness in taking delicious food, they take pleasure in sound sleep, they feel a strong urge for sexual pleasure and above all, they want to live an eternal life and that for the sake ef enjoyments. But the animals other than the human beings travail under a great drawback. They fall easy victim to these instincts and suffer lots of troubles in pursuit of objects of pleasure. They have no power to control these instincts, nor they feel any necessity of controlling them ; while the human being is endowed with discretion and power to control them and use them to the best advantage. Actually human beings have the

necessity of [illegible]. In [illegible] keeping up good health [illegible] of body and mind, they are compelled to restrict the activities of the senses. For example, if they desire to [illegible] continue to satisfy it by [illegible] like the King Nero of the Roman history, they are sure to fall sick within a [illegible]. And [illegible] be the result [illegible] pleasures.

Moreover, men are social beings. They cannot live without society. They desire [illegible] they can pull on with [illegible]. Moreover, [illegible] life requires mutual [illegible]. Therefore the people should [illegible] for their [illegible] happiness but [illegible] the happiness of their fellow beings. They may only be by [illegible] stand in the way of their enjoyment [illegible] possible for them [illegible] selves. On the contrary, [illegible] after the objects of [illegible] feelings of the fellow beings [illegible] possible under such circumstances [illegible] everywhere and the law of "might is right" will [illegible] in the world. The mighty people will [illegible] poor and weaker and exploit them for selfish gratification. The existing situation of the world [illegible] truth. Just like animals, they are after the objects of pleasure; and those in power secure them by [illegible]

[illegible], fair or foul.

And the worst [illegible] that they [illegible] to be [illegible]. They do not feel the least ashamed to [illegible] of civilization. It is not considered [illegible] for a white [illegible] naked brutal [illegible] on their part, be [illegible] as civilization, there can be no reason why the [illegible] of the forest, who [illegible] and [illegible], would not be [illegible] as civilized [illegible]. What is civilization? Is it [illegible] standard of living that [illegible], [illegible] and taste, [illegible]? Certainly not. The [illegible] in the [illegible] vocabulary [illegible]. What has the [illegible]? [illegible] The present form of civilization is [illegible] the [illegible] from the present [illegible]. The aim [illegible] peace and harmony [illegible] society, in which all sorts of people, [illegible], black or white, [illegible] and [illegible] may find a peaceful home. In true civilization there is no room for racial hatred or communal [illegible], [illegible] segregation or repatriation. But such methods are most ruthlessly being resorted to in [illegible] states that are supposed to reach the zenith of civilization. This is nothing but palpable abuse of civilization. Such steps are most inconsiderate and

irrational too. Assume it, for instance, that any power of the present day rises to the paramountcy over the world, where will she then segregate or repatriate the people who are not to her liking or to her purpose? Will they be made the garland of her sale? All glory to western civilization!

Some people, who are admirers and imitators of the western method, support this form of civilization on the ground that in politics (राजनीति) such things can be justified. They are really mistaken. Politics is not worth the name if they are guided by the narrow motives of self aggrandisement and encourage the usurpation of others' rights. Usurpation is equally condemnable whether it be committed by an individual or by a nation. True politics should not only ensure good government within a particular range but stretch forth protection over the weak people and subdue the usurpers. And true civilization should integrate with other nations of the world, so that they may live together peacefully just like a joint family.

Don't think that we have entered into a side issue. True civilization and politics are intimately related, which forms the sound basis of all political, social and economical structures, as will be shown hereafter. And they cannot stand unless supported by religion. The present deplorable state of civilization and politics

is due to ignorance and disregard of religious laws.

In order to avoid this sort of catastrophe and to make the human society a peaceful habitation for all people, universal brotherhood is essentially necessary. But hankering after personal pleasures had people to be selfish and to overlook the doctrine of brotherhood, which demands a sacrifice of self-interest. But they want to enjoy happiness alone or in a relative form which is not possible at all. In order to be happy, everybody will have, at first, to look after the happiness of all the family members, but for which, there can be no chance of his happiness. Next, it will be necessary to look for the happiness of the society or community he belongs to. Otherwise, various sorts of botherments such as [illegible], [illegible], theft etc. will have to be suffered, that will mar his happiness. Supposing one's has been doing his duty towards his society or community, but fails to remain in good terms towards other society or country, will he expect to be happy [illegible]? Never. The country [illegible] of humanity and will certainly [illegible] countries [illegible]. After all, [illegible] to [illegible] through the neighbouring countries, or the people of two different [illegible] of the present day are [illegible], [illegible] of being happy. This is being proved to the hilt under the pending European war.

[illegible] the world.

[illegible] they were, as if part and parcel of the human race, as the history of the primeval people used to [illegible]. Actually it is still verified by the fact that the people living in the Himalayan regions are naturally of [illegible] cious bent of mind. They are lovers of humanity, to such a pitch that any man coming from the remotest places becomes quite at home at their houses. They do not know how a man can suspect or distrust a man. They do not use any lock for fastening the

[illegible]

prevalent on the earth, appear to be separate from each other, notwithstanding the basic principles are the same everywhere—all leading to the same goal, Universal Brotherhood and Peace.

Now, these eternal laws that are common in all religions, as we shall see hereafter, consist of certain "Does," and certain "Don'ts". They may be summed up as follows:—

1. Do believe in God and love Him with all your heart.
2. Love your fellow-beings as yourselves.
3. Respect your parents and elderly people.
4. Be tolerant in thought and action.
5. Do always remain content.
6. Do good to all alike, friend or foe.
7. Do not destroy life for self-gratification.
8. Do not covet others' possessions.
9. Do not commit adultery or indulge in sensual pleasure.
10. Do not slander.
11. Do not defraud.
12. Do not indulge in intoxication.

These rules are known to all. Everybody admits them to be essentially necessary for the harmonious growth of the human society. Excepting the first one concerning belief in God, the atheists hold them to be moral laws. They are opposed to the idea of a

[illegible] God, and say: "What is the necessity of the [illegible] of God, when the moral laws are sufficient [illegible] the purpose of [illegible] of the people?" They may argue so. But there are only a few people who have an idea of moral laws and still [illegible] are those who observe them in practice. And [illegible] that [illegible] them down to these laws except their own [illegible]. So, we see that moral laws may be [illegible] only means of moral education and education, especially on whom the duties of a [illegible] people. But, for the vulgar people, who have not [illegible] and culture and [illegible] merely what [illegible] may, the conception of an Almighty God [illegible] the [illegible] does and [illegible] the [illegible], is the only [illegible]. But the [illegible], the more [illegible] than [illegible], observe moral laws merely [illegible] and help the [illegible] of peace and [illegible] in the human society. They may rest [illegible] that the [illegible] in God and believe in [illegible], which [illegible] in the [illegible] of human society as [illegible], and will in [illegible] the [illegible]. In such belief believers [illegible] [illegible] play the same [illegible] in the theatre of the world.

[illegible] — [illegible] — the [illegible] of [illegible]. It is [illegible]

[illegible]

[illegible]

[illegible]

portion of the task. Belief in God, in addition, involves no hardness nor it costs anything. It is therefore rightly exhorted in all religious principles to recognise the Universal Father, whose people can safely surrender themselves and release their burden; and to submit to the rules and laws in proof of such recognition. This principle certainly ensures peace as well as Universal grace and happiness, to which there is no other royal road. Shri Gandhiji proclaims: **नान्यः पन्था विद्यते ऽयनाय** *i.e.*, there is no way to peace other than this.

In the practical field, we see that a human being or society can pull on well without belief in God and religion. The Soviet Russia, we hear, uprooted them (God and religion) from her society, lock, stock and barrel. But shortly the process proved to be failure. As the inevitable result, the people have turned out to be [illegible] the [illegible]. In fact, as a machinery cannot work well without a controller or regulator, the world-work cannot be smoothly carried on without God who is the Regulator of the Universe. Whatever the Rationalists say and write perceptibly to our sense of fact, the very belief in His existence is the thing in effect.

At present the world has made to the advancement in science based on the law of cause and effect. So they are not willing to put much faith in the

[illegible] commandments that are not justified with [illegible] and reason; and in consequence, the [illegible] [illegible] on the humanity has become slack. It is for that reason, that innumerable laws and ordinances have become necessary for checking the activities of the habitual sinners against order and peace, while [illegible] religion is [illegible] sufficient for the purpose. Despite the existence of so many laws and codes, the number of crimes is daily increasing, as it appears from the statistical reports. Why is it so? Because the modern laws are laws but Godless, and cannot produce the moral effect which the religious laws [illegible] in the people's mind. Those who abide by religious laws, build up their character for ever and [illegible] [illegible] and [illegible]. They [illegible] [illegible] people, place them wherever you like. They [illegible] [illegible]. But the modern laws can not help enforcing [illegible]. They are merely external [illegible] [illegible] in the people's mind and [illegible] [illegible] peace and order but not [illegible]. The [illegible] to the modern [illegible]. The [illegible] [illegible] is to [illegible] the people [illegible] [illegible] [illegible] [illegible] to the [illegible] [illegible] [illegible] — [illegible]

[illegible] the true happiness of the people [illegible] certainly do not consist in such carnal enjoyments. Their object was to bring down on the earth justice, unity and Peace.

[illegible] perpetual or eternal laws.

believed to be breathed out or dictated by the Creator Himself. We have no objection to such a conviction. As a wise father may frame rules for the upkeep of peace and harmony among his children, or a good government enact laws for preservation of peace and order within its territory, so the personal God may be expected to prescribe laws for the peaceful guidance of His creation. There is nothing unnatural in it. Neither do we remonstrate with those who do not believe in a personal God or in the scriptures being breathed out or dictated by Himself. It may be that just like the modern laws that are the products of the best intellects of the time, engaged in making out a [illegible] for the people, the Vedas and other scriptures must have been drawn up by some particular sages or communities of sages. There is no harm in this sort of interpretation. We need not quarrel with them on this [illegible]. The authors of these [illegible] godly souls, if not God Himself. Godly souls, who lose their "Self" or [illegible] in that of God, become God. In that sense, whatever is revealed by them as eternal truth may be treated as God's revelation.

We have treated these authors as Godly souls. The subject can be put in another way. They were mentally free from the limitations that beset the [illegible]. They therefore [illegible] of the [illegible] beyond the

[illegible]

The blame surely rests on the people themselves who are easy-going and do not take the trouble of thinking for themselves. They are fond of ready-made tenets and do not judge if the things handed over to them [illegible] to their [illegible]. Anything presented to them [illegible] is welcome to them. This is quite [illegible] and [illegible] human [illegible]. No one should put implicit faith in any doctrine at the very first, and to follow anybody blindly however great and prominent he may appear to be. On the other hand, they should exercise their own power of judgment which they possess. [illegible] and [illegible] the merits and demerits of everything they may find attractive for [illegible], to think over the matter thousand times and to put it to the severest test possible, and [illegible] never to flinch therefrom, such should be the principle of a man.

It is for such scrutiny and test that we place before the people the fundamental principles or truths inherent in all creeds. These neither Hinduism, nor Mohammedanism, nor any other creed [illegible] [illegible] all of them as shown in the following chapters. And we call it "[illegible]" or the Human Religion.

ॐ

CHAPTER II

What is Religion According to Hinduism

SRIMAD-BHAGWAT-GEETA contains in [illegible] all the whole principles of Vedas and other Shastras. People of all sects [illegible] of religion [illegible] as the true religion and philosophy. It has been published [illegible] the world, translated in various languages and [illegible] more. There [illegible] to prove that the Gita teaches a universal religion and Bhagwan Shri Krishna which [illegible] to be the Master of the universe is a world teacher. If [illegible] spiritually, He is above sectarianism. He has always in view the good of the humanity. He is, therefore, clearly [illegible] of expressing the नराः, मानवाः जनाः as the synonyms of "men," and the [illegible] he all [illegible] with the curtailed [illegible] such as Hindu, Aryan or Sanatanist. He [illegible] theory is beyond doubt.

Before entering into the details of Gita [illegible]

[illegible] with certain preliminary practices [illegible] for the beginners or students of religion, and are absolutely necessary for formation of character and purification of mind, without which nobody can hope to [illegible] set forth in the sacred Shastras. They are :—

अहिंसा means abstinence from violence by thought, word and deed. Not to think evil of others, not to use harsh and unkind words, and not to do any harm to others physically, these three precepts have been [illegible] together in अहिंसा or non-violence. But by very [illegible] non-violence can [illegible] be practised in life. By constant [illegible], we can to some extent, influence the heart of the [illegible] who are human beings with human hearts. But in case of wild animals and people with beastly temperaments we can not expect the least sympathy when they attack us, however non-violent we may be in spirit. In support of this statement I can [illegible] as happened in my own life. I live here ([illegible], Himalaya) in a cottage with [illegible]. Recently, I noticed a [illegible] of wasps [illegible] which was then no bigger than a small earthen pitcher, and the number of wasps [illegible] there was also very small. People, who saw it, apprehended some trouble and advised me to set

fire on it at night's time and kill the creatures, [illegible] none at all. I could not agree with them and told in reply that these creatures had every right that I possessed so far as living in the cottage was concerned; as long as they would not disturb my peace, I could see no reason why should I be otherwise. Thus speaking I decided to behave lovingly towards them, and it was my firm conviction that they too would have a kindly attitude towards me. However, within a few months that house [illegible] many a [illegible] like a fortress, the number of the inhabitants having increased proportionately. Now they became powerful, of course, rather more offensive. Power possessed can not but burst out in some way or other. Under the rule, they became unfriendly to me on no fault of mine. One evening when I was walking to and fro with my head just in front of their fortress (I used to do so everyday), one of the party came darting to me and stung on the back of my head. How poisonous and painful the sting is, it is known to all who has ever experienced it. I passed the night without sleep. At 4 in the morning the pain subsided, when I got up, took a bath and [illegible] my [illegible] for morning [illegible]. It was [illegible] as well as [illegible] that just at day break one of the party [illegible] and [illegible] just below that fortress and attacked me on the forehead. It was

or moral force, as the satyagrahis call. Satyagraha non-violence can be only possible when the whole world can and [illegible] it. For the present, [illegible] the pursuit of [illegible] tion or [illegible] which end, may be safely avoided. In any case, whatever, we should not take up the [illegible] point. And that is the [illegible] technique of non-violence.

सत्य (Truthfulness)—not to tell a lie or [illegible]. People usually tell a lie [illegible] personal end or to [illegible] with such objectives. This is [illegible]. To tell a lie for the benefit of humanity is [illegible]. It is a [illegible] and it is allowed in politics which is directed towards the collective safety and happiness. In the [illegible] of Mahabharata we see that Bhagwan Srikrishna had many times recourse to [illegible] tactics or policy not compatible with pure truthfulness. He might have done so with impunity, for his motive was to save the earth from the atrocious Rajput chiefs who were like thorns in the way to peace. By this means He demonstrated the truth that for saving a [illegible] interest, man should [illegible] a smaller one.

अस्तेय [illegible] not to covet others' possession. Theft is universally condemned. अस्तेय means something more. It prevents one to wish at least on seeing others' objects of comfort "Would it be a

for me."

ब्रह्मचर्य [illegible] [illegible]

अपरिग्रह [illegible]

शौच (purity of body and mind) wants that people should cleanse the body by means of regular baths etc. and the mind by avoiding unpropitious thoughts that [illegible]. This practice is necessary for keeping up the health of the body and the mind which is essential for [illegible] of the life.

सन्तोष [illegible] ever [illegible]. It [illegible] and [illegible] such as [illegible], [illegible], [illegible]. [illegible] is not forbidden. Want of contentment [illegible] people to [illegible] steps which is undesirable.

तपस्या [illegible] and cold, pleasure and pain and such other dual phenomena, both on the physical and mental plane. To secure an equilibrium of mind is the object of all penances. **आसन** [illegible], **प्राणायाम** (control of breath) etc. are included in this practice.

स्वाध्याय (study of great authors) is highly necessary for gathering all informations with regard to religion and philosophy. [illegible] all [illegible] of knowledge, social, political, economical, [illegible] etc. should be collected. This can be done by [illegible] of **स्वाध्याय** also.

ईश्वरप्रणिधान (meditation and worship of God) is

[illegible] important item of perfection. A man should pray to the Almighty God regularly to see or think [illegible] the circumstances allow. All unfavourable circumstances hampering our advancement may be [illegible] by means of intense and sincere prayer to God. By such worshipment can come closer to God and know His true nature as revealed by Bhagavan Sri Krishna to His beloved Arjuna. The truth that [illegible] God is the supreme person of God and that to see the world into God, read to [illegible] and [illegible] [illegible] prescribed Devotion, worship and meditation.

[illegible]

ing for perfection. The practice of the last item of meditation and worship of God that are subjective affairs, appears not to be dependent on the relation with the world, but really it is not so. A student will come to realise this in an advanced stage, when it will be manifest to him that the world is the true form of God.

When a student finishes the preliminary course of training, he may be eligible for entrance into the Geeta teachings.

The second chapter of the Geeta is devoted to Karmayoga (the art of action without personal desire). Nature's law is that each Karma or action gives rise to a consequence. Sometimes, the result is perceived readily, and sometimes, it is deferred to an unknown point of time. But the consequence must come, because the action cannot go in vain. Now, is this body by which the action is done or the result of which experiences, passes away before the fruits of action is reaped, thus defeating the result? In answer to this question Bhagavan Sreekrishna deals in the second chapter on the immortality of the soul which remains in the perishable body and says:

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा
न्यन्यानि संयाति नवानि देही ॥

As a man casts aside his worn out clothes and puts on

new ones, so the soul whose body is this takes up new vehicles, giving up the worn out.

Here Bhagwan Srikrishna gives a clue to the theory of rebirth which is open to objection. But the immortality of the soul is unassailable. The other cults such as Mohammedanism or Christianity also admit the immortality of the soul, having adhered to the theory of resurrection. The dead bodies that are laid in the graves are sure to get putrid and decomposed after a short time. In absence of the body who will rise up on the day of judgment? Undoubtedly it is the soul alone which, giving up once for all the frame of putrefaction, [illegible]. There is, of course, difference between rebirth and resurrection. And the theory [illegible] of the soul coming into new bodies [illegible] the fruit of his actions. It is however generally admitted that the soul is immortal and [illegible] as it has [illegible] the past [illegible] purpose.

Bhagwan Srikrishna says in the third chapter that [illegible] of the [illegible] in the spirit of [illegible].

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ।

This world is bound [illegible] in a spirit of

[illegible] for [illegible] God, become [illegible]. So, [illegible] Karmayogin, do work for that purpose, giving up all attachment to the result.

Again he says in the fourth chapter :—

> त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
> कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥

He who [illegible] for [illegible] God, [illegible] Karma, [illegible] up all attachment to the result of Karma.

In the fifth chapter we see :—

> ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
> लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥

He who works with [illegible] God, without any attachment thereto, is not [illegible] in the Karma, as the leaves of lotus remain unaffected with water.

[illegible]

[illegible] of the mind as laid down in the 6th chapter, where a slight hint of worship or **उपासना** has also been given.

उपासना or worship of God can be truly performed when the heart of the devotee is purified and the purification of the heart can be best achieved through selfless work. Some critics think that selfless work [illegible] Their argument is that whatever a man does, does for the satisfaction of some [illegible] We [illegible] But we feel [illegible] the dark nature, [illegible] with the [illegible] [illegible] for the [illegible] I can not be [illegible] [illegible] not be discarded as selfishness.

[illegible] Next [illegible] God [illegible] Krishna

[illegible]

He says :—

[illegible]

[illegible]

merged in that of God.

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥
बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ।
बलं बलवतामस्मि कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥

I [illegible] Lord [illegible] the ultimate [illegible] of Dharma. Everything is [illegible] to the Lord.

I [illegible], O! Arjuna! I am the [illegible] I am the Prana [illegible] the life of mankind.

I am the sweet smell in the earth, the heat in the [illegible] and the power of an ascetic I am.

[illegible] the eternal seed of the [illegible] I am the intelligence of the intelligent [illegible].

[illegible] of [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

of birth and death has also been alluded to here. This chapter is apparently intended to revive the taste for spiritual culture and to create an awe in case of failure to undertake such *Sadhana*.

In the 9th chapter a more comprehensive description of the God-head is given expressing His identity with certain things of this world. God is no longer something seperate from the things lying within as sustainer or regulator but he is himself the things outer and inner. He is here described as the doer and cause of certain phenomena as well. He goes on:—

अहं क्रतुरहं यज्ञः स्वधाऽहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥
पिताऽहमस्य जगतो माताधाता पितामहः ।
वेद्यं पवित्रमोंकार ऋक् साम यजुरेव च ।
गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥
तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥

I am *Kratu* or certain functions ordained in the Vedas for fulfilment of any desire. I am *Yajna* or such functions prescribed to be done in pursuit of salvation. I am *Swadha* established for the Pitris. I am medicine for curing diseases. I am *Mantra* chanting with the recitation of which oblation is offered to Devas and Pitris. I am ghee which is offered. I am the fire in which oblation is offered and I am the act of offering.

I am the father of this world, the mother and the great Father, and the administrator of fruits of work to beings. I am the sacred knowable *Pranava* and *Rik*, *Sama* and *Yajur* (Vedas).

I am the fruits of works, the sustainer and proprietor of this world, witness, formation and dissolution of beings, the dwelling place of all creatures, the shelter for those who are afflicted, the friend (who does [illegible] without expecting anything in return), the cause of the worlds, the place where the world merges, when reduced to nothingness, the repository (where the fruits of actions are accumulated for future enjoyment and the eternal seed (of the universe).

I am the power of heat, I take back the rains and send forth rain; I am immortality of the Devas and death for the worldly beings. I am the cause and the effect.

Thus I have been fully occupied in the description of the Godhead, as forming constituting all the phenomenal and transcendental personages contained in the world. The beauty of the description may be tasted from the original book.

In the last Nitya Bhagavan Sri Krishna says:—

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत्॥

(O, O, Arjuna! what you will gain by knowing such particulars. It will suffice to know that I exist

pervading the whole universe is only a part of mine.

So far the Gold-[illegible] immortal [illegible] and the whole universe [illegible] physical, mental and spiritual. Still, [illegible] form of God's divinity. So Arjuna expressed [illegible] desire to see God in the real form, [illegible] Bhagavan showed him the cosmic form and told him :—

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥

You cannot see me in the form by this your own eye. So I give you a divine [illegible] you can see my Godly powers.

The world is before Arjuna, [illegible] to [illegible] as everybody can see it. What is the [illegible] of giving him some supernatural power of [illegible] Sri Bhagavan gave him the vision of the universal [illegible] His true form from the 7th chapter to the 11th. Yet, Arjuna is not satisfied and wants to see the Godly appearance, as if he has not seen or heard it [illegible]. Similar is the case with all human beings who are longing for Godly vision. Although all our Nitis from *Upanishads* to *Puranic* stories vindicate the truth that the world is the true form of God, they are in the darkness, just like Arjuna. Hence arose the

[illegible]

[illegible] removing the veil of ignorance.

[illegible] emphasises [illegible] of God, [illegible] —

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकांक्षिणः ॥
नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥

My true form you have seen (which) can be seen with very great difficulty. The Devas too desire to have a sight of this form.

I cannot be seen in the manner you have seen me by means of study of Vedas, austerities, charity or oblation.

Everybody sees this world with the open eyes. What is the instrument which Bhagwan [illegible] so necessary? Everybody sees the world, but not with the conviction that this is the creation of God. There is a vast difference between the seeing of everybody and that of a true seer. It is after a lifelong struggle that an aspirer may hope for such a heavenly vision.

In the last *Mantra* of the 11th Chapter Bhagwan shows the way how to realise Him as such :—

मत्कर्मकृन्मत्परमो मद्भक्तः संगवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पांडव ॥

This is a most important *Sādhana*, as regards the worship of God, and requires fuller illucidation.

मत्कर्मकृत्—He who works for me. Me here stands for the God, identical with the world, as shown to Arjuna just now. So an aspirer must work for or **serve the world.**

मत्परमो—who takes or regards me as the ultimate goal. Me, as explained above denotes the world. An aspirer should take this gross world as the highest goal *i.e.*, expect nothing higher in the sixth or seventh **heaven.**

मद्भक्त—who serves me. The word **भक्ति** is derived from the root **भज्**. Grammar says **भज् सेवायां** *i.e.*, **भज् धातु** is applied to denote **सेवा** or service. Here Bhagwan requires the devotees to serve Him. But where can a devotee find him for service? He is here all around the devotee in various forms. Wherever he will serve, will be as service to God. This is the meaning.

संगवर्जितः—who is not attached to any thing such as woman, wealth or fame. Afraid that the devotee may get entangled in the worldly affairs when he comes into closer intimacy with the world in the way of service, Bhagwan warns him against attachment, which is a great obstacle in the path.

निर्वैरः सर्वभूतेषु—who has no enemy or who is not

an enemy to any body amongst the creatures. A good will towards the creatures presupposes love of God.

यः स मामेति पांडव—O Arjuna, such a man can realize me in the true form.

Plainly speaking a student desirous of realizing God, as shown to Arjuna, will have to love the world, to regard this world as the handiwork of God, and to love everybody—man and animal—with an equal eye. He should not feel aversion for anything nor repulsion from it.

Second Liberation, one of the authorities on the subject, defines the devotee in these words:—

> सर्वभूतेषु यः पश्येद्भगवद्भावमात्मनः ।
> भूतानि भगवत्यात्मन्येष भागवतोत्तमः ।

He who sees God in all beings and all beings in God, and God in himself, he who sees God in the hearts of the sinner and the saint, he who sees God in the friend and the foe, he who sees God in the pious and the impious, he who sees God in the saint and the sinner, God, is the best devotee.

> ईश्वरे तदधीनेषु बालिशेषु द्विषत्सु च ।
> प्रेम मैत्री कृपोपेक्षा यः करोति स मध्यमः ॥

He who loves God, bears friendliness or goodwill towards the devotees of God, kindness to the ignorant and apathy towards the enemy, is the devotee of the second category.

अर्चायामेव हरये पूजां यः श्रद्धयेहते ।
न तद्भक्तेषु चान्येषु स भक्तः प्राकृतः स्मृतः ॥

[illegible]

[illegible] when the [illegible] and loves it as such.

[illegible]

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥
सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥

[illegible] towards any creature, [illegible] compassionate [illegible], who does not possess any thing as his own, who cherishes no "I-ness" and looks to pleasure and pain with equal eye, [illegible] everybody calling him, who is always content and engrossed in meditation of God, who has controlled mind and body, who has got a firm belief in God (as shown in the previous chapter) and who has dedicated the senses, mind and intellect to God, etc.,

[illegible] the man the [illegible] of the world as God.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥

[illegible]

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥

[illegible]

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥

[illegible]

[illegible] God [illegible].

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥
तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥

He is my beloved devotee who looks upon the friend or foe and respect or disrespect with an equal eye, who receives cold and heat as well as pleasure and pain with equanimity, who is immune from all attachment, who takes praise or dispraise in the same spirit, who is content with anything he gets for livelihood, who takes the world as his home and regards as his own, and who has obtained a balanced mind and is devoted to serve the world.

The above Mantras delineate the true character of a sage or a devotee who has earned perfection certainly furnish the student with objects for meditation; for, what has been already acquired by a perfect devotee, is to be acquired by a pretendant.

Society as a whole is constituted by the following parts—(1) Devotion to God, (2) Love of Humanity, (3) Kindness to Creatures, (4) Service of the World, (5) Contentment, (6) Equanimity to *Dwandwas*, and what are opposed to them or for spreading them as *Adharma*.

These are, in fact, a reading in spirit to the rules enumerated in the previous chapter as the human religion. A spiritual student will have to acquire these faculties by means of selfless work and other practices subsidiary to the process, namely, he should be unmindful of his own body and bodily comforts, he should not terrify any body nor be terrified by

others, he should be above all attachments, he should not possess any thing in the spirit of ownership etc. Self-sacrifice must be practised thoroughly before he can be the companion of service of humanity and the world. Thus, the list of religion according to Hindu theology is to be read and to be followed, keeping a devotional eye on the supreme power, the creator and sustainer of the universe. And this is Hinduism and the way to happiness.

Now we shall examine the other cultists' views on what true religion is. In doing so we would take into consideration the Islam, Christianity and Buddhism, because these are the other predominant cults covering the majority of humanity.

The chapter on Hinduism will be left incomplete if we do not judge whether caste system, which is the object of much controversy especially at the present time, has any bearing upon religion.

Lord Krishna says :-

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ॥

The human society consisting the four forms of caste has been contemplated by me according to the division of work and *Gunas*.

What are the *Gunas*? According to the Hindu scriptures, there are three kinds of *Gunas* or ropes in the state of nature for binding down human souls. They are *Sattva*, *Rajas* and *Tamas*. *Sattva* binds with chast effect knowledge. *Raja* creates

[illegible] and *Tamas* [illegible] and slothful. Every [illegible] is the product of these *Gunas*, and so [illegible] for some particular way of life [illegible] *Gunas*. When the [illegible] of Sattva predominates [illegible] *Brahmin*, whose work is [illegible] When *Rajas* is dominant with Sattva [illegible] *Kshatriya*, whose work is bravery, power, [illegible] etc. In case where *Tamas* plays an important part and *Rajas* is dominant, [illegible] *Vaisya*, whose work is agriculture, [illegible] etc. And where *Tamas* predominates and *Rajas* [illegible] Sattva, [illegible] *Sudra* whose work is to serve the above three castes.

[illegible] be objected to on particulars. [illegible] after [illegible] the [illegible] of Sattva [illegible] *Brahmin*. And [illegible] that [illegible] of *Brahmin* [illegible] by [illegible] *Sudra*. So [illegible] by Gunas. But [illegible] of Gunas [illegible] natural [illegible] in the [illegible] dominant in the matter.

[illegible]

er to get at the truth is not barred for any body, whatever caste or creed he may belong to. Some noble souls such as Kabir, Namdeo, Dadu and others of the same category, inspite of their low birth are said to have reached the highest glory of humanity, so much so that even the Brahmins did not after all hesitate to take shelter beneath their feet for enlightenment of the highest order. The western world gives us many instances of great philosophers and seekers after truth who are by no means inferior to the *Rishis* of the east. There are instances to show that hereditary powers not prohibited from achieving the goal, although engaged in their own profession. To this effect, Bhagwan Sri Krishna says :-

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ॥

A human being can attain perfection, engaged in doing his own vocation.

Nobody is therefore required to shift his position, as for example, a high-caste Brahmin is not required to become a Sudra, nor a soldier requires to take up the work of a Brahmin, for the purpose of attainment of perfection. Wherever, a man may be, the way to perfection is open to him. How it is possible, Bhagwan Sri Krishna says in the next Mantra :-

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

A human being attains perfection by means of worship, serving Him who is the cause of production of creatures, of their activities and who pervades all this.

The [illegible] of this matter is sufficient to [illegible] the way to perfection. God, the universal [illegible] of creatures. He has produced [illegible] their activities. All the forms [illegible] are to be worshipped as the forms of God. [illegible] Hari in many forms. The worship [illegible] serving [illegible] profound devotion. [illegible] man [illegible] serve God by [illegible] who [illegible] profession. The chief reference [illegible] from the livelihood [illegible] of [illegible] all [illegible] form, of [illegible] to be [illegible] perfection. [illegible] the [illegible] Vishnu [illegible] of [illegible] objects [illegible] to the [illegible]. Every [illegible]

nature and to work most [illegible] dealing with God, Himself. This is the tactics of [illegible].

Let not the Brahmins of the present day, therefore, boast that they are [illegible] think that the other classes will have to [illegible] the [illegible] of Brahmanism [illegible]. So the [illegible] Sudras or other [illegible] that they [illegible] to the downest [illegible] have to drain every [illegible] [illegible] exempt from this [illegible].

[illegible]

[illegible]

CHAPTER III

What Islam Maintains as True Religion

IN [illegible] through the Quran, the sacred book of Islam, we find that [illegible] God and present Him as the "Lord, most high, who hath created and balanced all things, who hath [illegible] and guided them" as the first and foremost duty of man.

As regards [illegible] of God, the Quran says in Sura CVII, 4 verses :—

> "Say: He is God alone;
> God the eternal;
> He begetteth not: and He [illegible]
> There is none like unto Him."

[illegible]

[illegible]

to the conception of the Hindus. Undoubtedly that is [illegible] The Hindus are [illegible] many, in many [illegible]. They worship the same God in all forms. The ordinary run of worshippers might have [illegible] but the spirit of Hinduism is far from that. [illegible] notion, Geeta says :—

येऽप्यन्य देवता भक्ता यजन्ते श्रद्धयान्विता ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥

O, [illegible] who worship other Gods with faith and devotion, they [illegible] Me [illegible] God, though [illegible] with the rule.

Again :—

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥

Certainly I am the receiver of all sacrificial rites, and the master of all, but they don't know Me—what am I in reality, therefore they are being fallen from the end.

Of course, the worshippers of different forms and [illegible], irrespective of the one God existing in each of them as truly [illegible] and such are those who believe in a human body and pay homage which [illegible] only to God. Names and forms that are transient can never be God; the spirit or reality lying under them that unveiles all names and forms, si

supposed to be the God of the Hindus. They conceive a God who is not something separate from the world, but is one with it. The whole world is imbued with His holy and powerful existence.

There are others who do not believe in the existence of personal God, but they put faith in the existence of some power or energy, which is behind the scene. And that power is, according to their opinion, God and the universal soul. There can be no objection if we identify God with that power.

When oneness of God is a belief, the creation including man and animals, may be regarded as his offspring. We have seen that Geeta which clearly identifies God with the world, says:—

पिताहमस्य जगतो माता धाता पितामहः।

(Explained in the previous chapter). But the attributed to God does not imply His oneness or identity with the world. For, a father is as much born as the child; the Christian theology declares "I and my father is one." The fatherhood of God has been discouraged in the Quran that says "He begeth not." But there is no doubt that He is the only creator of the universe. And there can be no harm if the creator is regarded as the father. A father is called a father, because he creates. There may be some difference in the process of creation. God creates not in the manner a father creates, but

them must be loved that he created. So we can conclude that God is the sole father of all beings.

The father being the same, all beings are brothers and sisters. It is not an imagination but an actuality. It is to our utter misfortune that this most prominent fact has been so totally ignored. The [illegible] [illegible] among the people, the Christians and Heathens, believers and unbelievers, Hindus and Musalmans, [illegible] and [illegible]. Are not they children of the same father? Is not the father equally generous and kind to all? In some cases, however, it may be observed that He is harsh and stern, but that attitude of His is not due to any ill-will. As a father chastises a boy who goes astray, with the clear motive of rectifying his conduct, God may be expected to be severe and vehement to some of his children for bringing them [illegible] under the religious laws. We should not therefore divide [illegible] and impose the blame of nepotism on the shoulder of the loving God. It is His outlook to rectify or admonish as the case may require. Why should we turn our back on those who are in our opinion in the wrong path and therefore may be subject to retribution. We should look on every body with an eye, the Lord and Father looks at with.

We would like to give here an instance to show how we can modify our attitude in accordance with

the fatherly look of God. A Mahatma used to live in a garden belonging to a rich man, who employed the gardener to serve him (Mahatma). The gardener was not of an agreeable disposition. He used to serve him, but not to his liking. The Mahatma was therefore compelled to do for himself, instead of quarrelling with the servant. One day, a gentleman came to see the Mahatma, who was one of his admirers. He saw him to do himself the things the servant was expected to do. The gentleman asked, "Swamiji, why should you take the trouble, when there is a servant for you?" The Mahatma replied "the servant is not a well-behaved fellow. I don't like to have his meddling in my own affairs." The gentleman retorted "why don't you remove him, if unworkable." The Mahatma gave this [illegible] reply "yes! I can do so, but tell me, pray, if he will pollute with his life elsewhere, outside this garden. If it is so—if it is decreed by the Lord that he should live—why should I not allow him to pollute here?" After a few days, the owner of the garden came there. The servant demanded an increase of pay. The [illegible] asked the opinion of the Mahatma as to how [illegible] the servant work. The Mahatma [illegible] if he would say that the servant was a good worker, it would be a downright lie, and if he would condemn the servant, he might lose a chance for which he should be held responsible. After a pause, as

replied "you are the employer and he is the employed. It is your function to see how your servant works and it is for you to decide whether he is fit for promotion or not." The owner raised him two or three rupees per month over and above he used to get. Such was the justice of God, who treats everybody equally, good or bad. Such an attitude if we can have with Him we can easily avert many misgivings and calamities in our everyday life.

Next, the revered Quran says in Sura CVII—7 verses :—

> "Woe to those who pray,
> But of their prayer are careless :
> Who make a show of devotion,
> But refuse help to the needy."

In this stanza not only prayer has been deprecated, as other writers deprecate it. It further calls it a show of devotion, where there is no compassion for the poor and no charity. A true devotee must be merciful and charitable to the poor. The Gita says "[illegible] who lives with every being, friendly and compassionately." In Srimad Bhagavat, Kapila, the great author of Sankhya philosophy says to his mother :—

यो मां सर्वेषु भूतेषु संतमात्मानमीश्वरम् ।
हित्वार्चां भजते मौढ्याद्भस्मन्येव जुहोति सः ॥

Whosoever, ignores Me living in all creatures as the soul, and worship Me (the God) through foolishness, certainly he throws ghee in ashes in the form of oblation.

In Sura CII verse, the Quran discourages vehemently the desire for material [illegible]:—

"Thou hast yet [illegible] by [illegible],
Total [illegible] phenomena."

Renunciation of [illegible] and [illegible] from sensual [illegible] have been [illegible] in all scriptures [illegible].

In Sura XCIII 5-21 verses, we [illegible]:—

"But as to him who gives alms and fears God,
And yields the [illegible] to the good,
To him will we [illegible] the path to happiness,
But as to him who is covetous and [illegible] on [illegible]
And calleth the good a lie;
To him will we make easy the path to misery."

Here the importance of giving alms to the poor has been reiterated. And fearing God has been emphasized along with the joining hands with the good people in the act of doing good to the humanity. Those people are said to be good who are inclined to do good to the world. A student of spirituality must not break off from them, but work harmoniously

with them making a common cause.

Christian people and Jews have been here confounded in the same state as we saw in the Greeks.

In the same Surah, again we read:—

"And will [illegible] not for [illegible] for
the sake of recompense,
but only as seeking the face of the Lord, the
most high,

[illegible]

[illegible] Christian Theology.

[illegible] a clear heart and pure, which is the [illegible] of all Sufism or positive [illegible] in the previous chapter, the Quran [illegible] Surah XCI—Is Versus:—

"By a soul and Him who balanced it,
And [illegible] it with [illegible] and its piety,
Blessed now is he who hath kept it pure.
And undone is he who hath corrupted it."

The purity of heart can be best attained by a continuous flow of thoughts in respect of doing good to the world and careful abandonment of what is detrimental to the cause.

The means we shall be able to establish in our hearts, the love of humanity, the most well varnished sets of valuable feelings that touch on the heart. In a letter of Paul, the apostle, to the Christians in Corinth, Love has been beautifully depicted as an excellent way to perfection. We cannot resist the temptation of quoting it here:—

"Though I speak with the tongues of men and of angels, and have not love, I am become sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me not. Love suffereth long, and is kind, love envieth not; vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, believeth all things, endureth all things. Love never faileth, whether there be prophecies, they shall fail; whether

[illegible] tongues, they shall cease; whether the knowledge, it shall vanish away."

This is pure love. Every effort should be made to [illegible]. But we must be careful in distinguishing it from the sensual attachment which is wrongly taken for love, and we should [illegible] the [illegible] of the worldly life. The [illegible] as follows :—

मत्कर्मकृन्मत्परमो मद्भक्तः संगवर्जितः ।

[illegible] II. The [illegible] संगवर्जितः [illegible]

[illegible] XVII [illegible]

"[illegible]
[illegible]
[illegible]

[illegible]

happiness in the true meaning of the word, the best course for you is to do good to others and avoid doing evil. By doing selfless work, you will be able to secure your own and others' happiness. This is the kind of doing work. If a man simply believes in this much [illegible] and works up to it in daily life, he is said to [illegible] a happy life or redemption from the worldly cares and miseries. It should be noted here carefully that [illegible] is the truism of all truths.

In the same Sutra, the second book [illegible]

"[illegible]"

And in Sutra LXXXIII [illegible]

"[illegible]
[illegible] exact the full,
[illegible]"

[illegible] of the [illegible] of the [illegible] of the present day. It is [illegible] When they [illegible] anything from others they take it [illegible] Worst [illegible] they [illegible] [illegible] They [illegible] [illegible]

But I cannot support it. I have seen in my youth an honest business-man, whose character may be given here as an illustration of *honesty in business*. He built up his business-conduct in such a way that nobody could find out the smallest loop-hole through which dishonesty may creep in. He was an humble business-man, dealing with straw which is enormously produced and consumed in Bengal. He had two rooms on the road-side, facing the road, joined by a wall fully blocking the one from the other. He used to sit in the small room and the larger served as a store-room. He would sit on a mat lying just by the side of the road. Still he was open to the view of the passers-by and other people. They were not actually his customers, who would sit there and talk to him, although he was not in a position to attend to the present cases. He was fond of work, was a man—all dressed up in a white turban and bathe-

[illegible]

A lover of honesty may still try it in the actual field. He is sure to be successful.

The sacred Quran puts forth vigorously the doctrine of honesty in business, which includes all [illegible] affairs constituting the worldly life.

Now, righteousness has been praised and encouraged in the same Sura in the terms:—

"Surely among delights shall the righteous dwell."

Not only here but in thousands of verses, we see a strong praise of righteousness. And it is [illegible] guide to the right path.

In Sura XXVI—228 verses, exhorts the sacred Quran:—

"Obey not the bidding of those who commit excess,
"Who act disorderly on the earth and reform it not.
…… …… …… …… …… ……
"And [illegible] them in their dealings,
"And do not [illegible] act disorderly deeds on [illegible]."

Thus [illegible] and [illegible] have been condemned. [illegible] which [illegible] of the sacred

Quran, as well as of other scriptures. We have asserted in the 1st chapter that religious laws have been framed in order to establish peace and order in the world. Anything, therefore, inimical to that object is sin or corruption. A human being should strictly avoid such deeds. Not only that, he should try to reform the earth, which is not to be thought of as impossible for ordinary people. Everybody, however low in spirit he may be, can contribute his mite in the formation of a peaceful atmosphere in the earth. It is not to be supposed that only vigorous preachers can do something in the way. Even a mere ordinary fellow can do much if he is a strict follower of the principles laid down. Are not examples better than precepts? If everyone attempts to form an exemplary character, the world-peace will automatically come in.

Towards love of parents and respect to them the Quran enjoins in Sura XVII 23-III verses:

"The Lord hath ordained that ye worship none but Him; and show kindness to your parents. Whether one or both of them attain to old age with thee, say not to them "Fie" nor reproach them, but speak to them both with respectful speech.'

"And defer humbly to them out of tenderness and say "Lord have compassion on them for as they reared me when I was little."

This is the foundation where the building of character begins. There can be no difference of opinion here.

In Sura XXIII —118 verses, the holy Quran sums up all important moral laws beginning with devotion to God :—

"Happy now the believers,
Who humble themselves in prayer,
And who keep aloof from vain words,
And who are doers of alms deeds,
And who refrain from their appetites,
And who tend well their trusts and their covenants,
And who keep them strictly to their prayers ;
These shall be the heritors,
Who shall inherit the paradise, to abide therein for ever."

Devotion to God, humbleness and humility in prayer, [illegible] reality, charity, control of the natural [illegible] of sensual pleasures, truthfulness, selflessness and honesty, these have been neatly bound together in this passage.

To believe in God and fear Him, and to do good to humanity have been again and again set forth as the fundamental duty of a human being; for, it is the [illegible] people who also do the right thing and

who [illegible] anything for the benefit of the [illegible]. In Sura V—120 verses, the Quran says:—

"No blame shall attach to those who believe and do good works in regard to any food they have taken in case they fear God and believe and do good [illegible] that they eat right and shall still fear God and believe and shall still fear God and [illegible]. For God loveth those who do good."

[illegible]

[illegible]

the guidance of the people. Everyone in whatever cult or religion he may believe in, necessarily believe in the commandments of the great Prophet Mohammad and Lord Jesus Christ. Do not the commandments exhort that a believer must believe in one God and offer him sincere prayers daily; that he should avoid show of devotion; that he must abstain from sensual excess; that he must give alms to the poor, that he must not do any favour in the hope of getting compensation or reward; that he must do good to the humanity and join hands with those who are inclined to do so; that he must observe strict honesty in dealing with others; that he should observe righteousness strictly; that he should not covet others' possession; and that he should not tell a lie and destroy life? And really speaking, a religious man is not worth the name, if he does not follow these tenets. Therefore we can come to the conclusion that no religious man can be an unbeliever even in the sense of the Holy Quran. Real unbeliever is he, who does not believe in God and is not attached to any religious cult, whatsoever.

Besides, the Quran is abounding in instances showing religious toleration and delicate respect for human life, although we hear of many atrocities done in the name of religion.

In Sura II—256 verses, Medina it says :—

"Let there be no compulsion in religion."

In fact, compulsion in religion is of no avail. People who are staunch adherent to their own faith, who know that this body must pass away one day, sooner or later, and that on the fall of this body there will be no end of the existence, would never succumb to any compulsion. Such people can easily sacrifice life for the cause of religion. Besides, when the end of all faiths is the same, namely, to get rid of the worldly sorrows and calamities and to attain true happiness, as we have been trying to prove, there can be no necessity of change of faith. Let people be tenacious in their own faith and paying due respect to other faiths. This will solve all difficulties.

But, for the people of barbarous nature, who have no faith and rationality at all and therefore do not hesitate in creating disorder on earth, should be turned to accept some form of law even by coercion, not of course culminating in bloodshed, with a view to secure the peace and happiness for the world. With this view-point, the Mohammadan preachers of early days, might have used some force or show of force for subduing the ruthless Arabs who were than mere infants or in the first stage of human evolution.

Just see, how the sacred book exhibits a tender indifference in such matters. Sura CIII—70 verses, Medina, goes on :—

"And obey not the Infidels and Hypocrites ; yet

that are from injuring them; and put thou thy trust in God, for God is a sufficient guardian."

To leave such people to themselves with the God overhead, is undoubtedly the best course. Our duty is to work up to the maxims and set examples before them. People who have any taste for the truth must hear us someday, if we are really adherent to the same.

We hear a rumour to the effect that whoever (Muslim) kills an unbeliever, is to inherit the Paradise. But we are sorry to note that throughout the Quran, there is no such allurement for destroying human life. On the contrary, the holy book preaches a high spirit of non-violence even at the risk of life. In Sura V—120 verses, it says:—

"Even if thou stretch forth thine hand against me to slay me, I will not stretch forth my hand against thee to slay thee. Truly I fear God, the Lord of the worlds."

We shall now finish this discourse by quoting a passage from that Sura showing in what light the Islam regards man-slaughter, how glorious estimation it has with regard to the virtue of saving a human life and how great importance it attaches with the keeping of order in the world, which is the aim of all religions.

"That he who slayeth anyone, unless it be a person

guilty of manslaughter, or of spreading disorders in the land, shall be as though he had slain all mankind, but that had saveth a life, shall be as though he had saved all mankind alive."

On the identity of God with the human soul on which the Hindu Philosophy dwells elaborately and Christianity gives a stress, the Holy Quran says :—

"Man Arafa Nafsahu,
Fakhad Arafa Rabbahu."

Know thyself to know God.

Anon.

CHAPTER IV

What Does Budhism Say on True Religion

[illegible]

The Hindus accept Lord Buddha as an Avatar—[illegible] as one of the ten Avatars enumerated in certain [illegible], which says:—

मत्स्य कूर्मो वराहश्च
नृसिंहो वामनस्तथा।
रामो रामश्च रामश्च
बुद्ध कल्कि दशस्मृतः॥

The fish, tortoise, boar, Nrisinha (a form with the lower half as of a man and the upper half like the [illegible] of a lion), Baman (a man of subnormal stature), Ram (son of Jamdagni), Ram (son of Basudeo), Buddha and Kalki these ten are Avatars.

They have of course a favourable attitude towards Buddha, but they do not attach much importance to his teachings, as the Lord of the creation, God or Brahman has been repudiated by him. He is therefore supposed to be an atheist and a nihilist.

Verily, Lord Buddha repudiates the idea of God, as described in Light of Asia:—

"Oh, Amitava! no more not with words,
The Immeasurable; nor seek the strain of thought,
Into the fathomless. Who asks doth err.
Who answers, errs. Say not, it!
The books teach darkness, was at first of all,
And Brahm, self-meditating in that night;
Look not for Brahm and the beginning there!
Nor him, nor any light
Shall any gazer see with mortal eyes, or any searcher know by mortal mind;
Veil after veil will be lift—but there must be
Veil upon veil behind."

It is clear from the above that Buddha does not believe in the existence of Brahman and therefore in the authority of the Vedas. In his opinion, the search after the ultimate cause of the world is beyond the reach of human intellect. Nevertheless he believes in a Power whose laws regulate the phenomenal world. He says:—

"Behold, I show you the truth.' Lower than Hell,
Higher than heaven, outside the uttermost stars,
Farther than Brahm doth dwell,
Before beginning and without an end,
As space eternal and as strong as space,
In and Power divine, which men call good,
Only its laws endure."

But what objection there can be, if the Hindu Brahman identifies Itself with the Divine Power? Call it a Power, Energy, Power or Brahman, as you like, the thing is the same. He is the cause of the manifestation. He is the maker of everything, the sustainer and regulator, and [illegible] Light of Light:—

"It maketh and unmaketh, maketh all:
What it hath wrought is better than had been:
Slow grows the splendid pattern that it plans
Its wistful hands between.
Unseen it holpeth ye with faithful hands,
Unheard it speaketh stronger than the storm."

Śruti also describes Brahman in the same terms:—

अपाणिपादो जवनो ग्रहीता
पश्यत्यचक्षुः स शृणोत्यकर्णः ।
(श्वेत उः ३-१९)

He has no hands, still He takes; He has no feet,

Every one is demanded to prepare himself for the glorious path. Lord Buddha says :—

"Ye suffer from yourselves.
None else compels,
None other holds you that ye live and die.
And whirl upon the wheel, and hug and kiss
Its spokes of agony,
Its tire of tears, its nave of nothingness."

Lord Buddha's theory of caste division was quite different from the current type *i.e.*, by birth. He opines that it is the Karma or profession that makes one Brahmin or menial. True Hinduism also holds this view as shown in the chapter on Hinduism. It has been pointed out that caste system based on the nature of work, which is quite natural, and rational, is not intended for any particular country or group of people. It is universal.

Buddha at first found out the great law of Dependent Causation, otherwise called the twelve Nidanas or root causes of troubles. A man reaps what he has sown and sows in the way of generating fresh karma, that he may reap benefit. The following are the twelve Nidanas :—

Avijja—Ignorance of the four noble truths namely (I) existence of sorrow (II) the cause of sorrow (III) the cessation of sorrow (IV) the sublime way to glory, and of the laws of right action.

The four noble truths may be explained in this way :—

(I) We suffer from pains but do not recognise them as such. We should first of all know them in their true colour. Birth decay, illness and death are painful, as Geeta has also declared in the thirteenth chapter. Contact with objects that we dislike and separation from what we love are painful. They are the causes of शोक or sorrow. Not to obtain what we like is painful, and so on. Deliberation on these painful things produces वैराग्य or non-attachment, which is inevitably necessary for treading on the path of emancipation or perfection.

(II) The next thing to be considered is the cause of this sorrow. Desire for sense pleasure, desire for mental happiness, desire for personal annihilation are the causes of sorrow. When we have come to know the pains and the causes thereof, we can remove them completely and have recourse to :—

(III) The cessation of pain by means of destruction of ignorance and cravings or desires. When the pains with causes have subsided we can devote our attention to heavenly :—

(IV) The middle way to happiness *i.e.* the Noble Eightfold path as enumerated below :—

Samyakdrishti—Right knowledge of the three noble

truths and of the law of cause and effect (Karma rebirth etc.)

Samma Sankappa—Right thoughts of love, of compassion and of renunciation of sense-pleasures giving rise to self-love.

Sammā Vācā—Right form of speech abstaining from falsehood, slander, hard words and gossip and speaking words of truth, gentleness and cordiality. Geeta has comprehended these things under the head वाङ्मयं तपः which is as follows:—

अनुद्वेगकरं वाक्यं सत्यं प्रियं हितंच यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥

Words that do not produce anxiety, that are loved and intended for doing good; and that are true, as well as the practice of Veda-Mantras are called mental consisting in speech.

Sammā Kammanto—right action abstaining from injurious life, stealing and sensual indulgence.

The Christian theology has included these in the primary commandments, and all other codes are severe on them.

Sammā Ājīvo—right means of livelihood—abstinence from slavery, selling animals for food, selling intoxicants, poisons and murderous weapons.

Sammā Vāyāmo—right exertion to prevent evil

[illegible] mediate evil already [illegible] to generate [illegible] and develop meritorious deeds already given rise to.

[illegible]—[illegible] of the physical body, [illegible] of [illegible] of the mental [illegible] of the [illegible] of the [illegible] of the [illegible].

[illegible] of the four [illegible] of [illegible] of [illegible]. [illegible] the [illegible] of [illegible] [illegible].

[illegible]

And the success depends on the culture of goodwill and love of humanity, which we are advocating so boldly.

This Noble eightfold path has been taken from the publication of the Mahabodhi society with the caption "What did Lord Buddha teach?" In Light of Asia this Noble path has been described as follows :—

"The first good level is Right Doctrine. Walk
In fear of Dharma, shunning all offence ;
In heed of Karma, which doth make man's fate,
In lordship over sense.
The second is Right Purpose. Have goodwill
To all that lives, letting unkindness die
And greed and wrath ; so that your lives be made
Like soft air passing by.
The third is Right Discourse. Govern the lip
As they were palace-doors, the king within :
Tranquil and fair and courteous be all words
Which from that palace win.
The fourth is Right Behaviour. Let each act
Be done for help and succour to ;
Let the hands of love open the orphan's and poor's
Let love time right good deeds prove.
Four higher roads days be. Only these lead
May tread them who shall have love with equity
that.
Right Purity, Right Thought, Right Livelihood,
Right Rapture".....

Sir E. Arnold ommitted to give the explanations of the four higher roadways referred-to above, apparently leaving it for the higher students themselves to search independently and find out the significance. Right there it has already been explained in the pamphlet quoted above, but it is difficult to find the coincidence of the remaining three with those mentioned in the pamphlet. However, the author of Light of Asia has demonstrated the stages of a *Sadhaka* or practicant in the following poetics, of course, according to the Buddhist scripts.

"To such commencement hath the first stage
touched,
He knows the noble truths, the Lightfold road;
By fewer many steps, shall attain
Nirvana's blest abode.

Who standeth at the second stage, made free
From doubts, delusions, and the inward strife,
Lord of all hosts, quit of the priests and books,
Shall live but one more life.

Yet onward lies the third stage, pure and pure
Hath grown the steady spirit here, hath arisen
To love all living things, in perfect peace,
His life at end, life's poison
Is Broken. Nay there are who surely pass
Loving and visible to almost gods,
By [illegible] of the holy [illegible]—the Buddha—

[illegible]

[illegible]

[illegible]

Give freely and receive, but from none
By greed or force or fear of what is his own.
[illegible]
That is the spirit that [illegible] Poverty.
Strive [illegible] and drake with work the world
abuse;
[illegible]
[illegible] of the [illegible] and [illegible]."

[illegible]

injunction as well as of other world-teachers. To sum up the vast literature on Buddhism in a *gatha* the Lord ordains :—

"Sobba Papassa Akarnam.
Kusalassa Upasampada.
Sacitta Pariyo Dapanam.
Etam Buddhanasasanam."

Abstain from doing evil, ceaselessly do good, and keep the heart clear. This the exhortation of the Buddhas."

Again, the Lord summoning his sixty *Bikshus* said :—

O'Bikshus, I am delivered from all fetters, human and divine. You, *O'Bikshus* are delivered from all fetters, human and divine. Go ye now, *O'Bikshus* and wander for the gain of many, for the welfare of the many, out of compassion for the world, for the gains and for the welfare of Gods and men. Preach the doctrine."

Now, we have finished the comparative discourse on Buddhism. This is sufficient to show that Buddhism inculcates the highest virtues of mercy, uprightness, purity of life, truthfulness, gentleness of speech, freedom from malice, temperance, charity, unselfishness, toleration and universal love, that are absolutely necessary for the development of human character,

so essentially needed for the selfless workers devoted to serve the world. All other cultists, we have shown, praise these heavenly virtues unanimously.

Buddhism claims to hold out to the humanity the high ideals of liberty, fraternity and equality. Hinduism, Islam and Christianity have the same claim as shown in this work.

CHAPTER V

What Does Christianity Hold as True Religion

IN the Christian theology the observance of moral laws in the presence of a just and loving God has been prescribed as true religion. These moral laws are contained in the Ten Commandments. They have been handed down from the time previous to the coming of the Lord, Jesus Christ. They are as follows:—

(1) Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind and with all thy strength.

(2) Thou shalt love thy neighbour as thyself.
(3) Do not commit adultery.
(4) Do not steal.
(5) Do not kill.
(6) Do not bear false witness.
(7) Do not covet.
(8) Honour thy father and mother.

Lastly, the Lord Jesus [illegible]

[illegible] her [illegible] and allotted a wider scope to these [illegible] in the manner shown below :—

"You have heard that it was [illegible] by the ancients [illegible] man. Thou shalt not kill; and whosoever shall kill shall be in danger of judgment. But I say unto you, that whosoever is angry with his brother [illegible] shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there remember that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

[illegible]

ciple to the rule of devotion to God, for, He is not something separate from the adversary, being the spirit or soul living within, as it is said:—

"I will dwell in them, and walk in them:
And I will be their God, and they shall be my people.
Wherefore come out from among them,
And be yet separate, saith the Lord,
And touch not the unclean thing,
And I will receive you,
And will be a father unto you,
And you shall be my sons and daughters,
Saith the Lord Almighty."

Therefore, to serve the people is to serve God and to offend them is to offend Him. It is desirable that a man should behave his fellow beings with love and care as if God's own Self. This is the best form of worship.

Again it is written in the Bible:—

"Thou shalt not tempt the Lord, the God."

If anybody wants to appease God with some gift or offering while he is engaged in hostility with his brothers, that will be nothing short of trifling God. It will be surely a double offence on his part.

Now Lord Jesus says:—

"You have heard that it was said by them of old

time, Thou shalt not commit adultery: But I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Mark the vehemence of the Lord on the sin of adultery. Hinduism and Budhism are equally vehement on the point. In their opinion, sexual excess although committed with one's own wife is considered adultery. They want to curb the activities of all the senses and use them to some solemn purpose.

Further the Lord says:—

"Again, you have heard that it had been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, swear not at all, neither by Heaven; for it is God's throne, nor by the earth; for it is the city of the great King. Neither shalt thou swear by the head, because thou canst not make one hair white or black."

"You have heard that it hath been said, an eye for an eye, and a tooth for a tooth: but I say unto you that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever

[illegible]

[illegible]

He goes on :—

[illegible]

heaven is perfect."

[illegible]

stands for the universal love.

Again He says:—

"Take heed that you do not your righteousness before men, to be seen of them: otherwise you have no reward of your Father which is in heaven. Therefore when thou doest thy alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thy alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

As regards अपरिग्रह (abstinence from collecting) more than the bare necessity demands, the Lord says:—

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

It is also written:—

"He that [illegible] and [illegible] that hath [illegible]."

As regards laying up treasures for Eternity, we would quote here a [illegible] from the Lore of Asia [illegible]:

"Of [illegible]
In [illegible] days;
Time [illegible] away in life,
Never [illegible]."

To find fault with others—censuring and judging—has been condemned as follows:—

"Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that

in thine own eye? Or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and behold, a beam is in thine own eye."

The Lord warns the people against divine religious sermons before faithless people who are compared with dogs and swines. He says: —

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

Further the Lord holds out hopes for those who are hungry or poor, if they do not lose heaven: —

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened."

"Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

These are the Lord Jesus's precepts as given in the Gospel according to St. Matthew. Religion is not a mere ritual, but a moral agent

[illegible]

given below :—

[illegible]

after righteousness :

For they shall be filled.
Blessed are the merciful :
[illegible] mercy.
[illegible] the pure in heart :
For they shall see God.
[illegible]
[illegible]
[illegible]

righteousness' sake :

[illegible]
[illegible]

persecute you,

And shall say all manner of evil against you
falsely, for my sake,
Rejoice and be exceeding glad;
For great is your reward in heaven;
For so persecuted they the prophets which
were before you."

Finally, the Holy Bible admits the presence of God as known in the same strain as Gita of the Hindus does. It says :—

"What! Know ye not that your body is the
temple of the Holy Ghost which is in you, which ye
have of God, and ye are not your own?"

In another passage we see :—

"God was manifest in the flesh,
Justified in the spirit,
Seen of angels,
Preached unto the Gentiles,
Believed on in the world,
Received up into glory."

[illegible] to remember that Holy [illegible] the spiritual life. Simply belief in this [illegible] God dwells in the heart of all creatures [illegible] from human crimes.

The same [illegible] which teachings of the Christian religion [illegible] are :—
"[illegible] must believe in one Eternal God and

worship Him sincerely.

They should avoid all show of devotion and [illegible] highest virtues, such as, charity etc.

They must abstain from sexual indulgence.

They must give alms to the poor.

They must [illegible] with the [illegible] who are [illegible] [illegible] and to the humanity.

They must not do any charitable deed with the intention of compensation.

They must keep a pure and clean heart.

They must observe strict honesty, truth, and [illegible] dealings with their fellow beings.

They must do good to the world and [illegible] [illegible] [illegible] which [illegible] [illegible].

We have seen that these precepts have been [illegible] adopted by all [illegible] [illegible]. These [illegible] of [illegible]. These are the [illegible] for the [illegible] of people, [illegible] [illegible] [illegible] of [illegible], [illegible] [illegible] [illegible] of [illegible] [illegible] or other [illegible] [illegible] [illegible] of [illegible]. We should not [illegible] them. On the contrary we should [illegible] [illegible] note the [illegible] from the [illegible], which [illegible] [illegible] deeper sense of [illegible]. But we must [illegible] understand them. We should only [illegible] [illegible] [illegible] that in the [illegible] of [illegible].

We will now finish this chapter by quoting a [illegible] addressed by Paul, the apostle, in defence of [illegible] brethren. Paul writes thus:—

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are therefore called that ye should inherit a blessing.

For he that will love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile:
Let him eschew evil and do good;
Let him seek peace and ensue it.
For the eyes of the Lord are over the righteous,
And His ears are open unto their prayers:
But the face of the Lord is against them that
do evil."

Amen!

CHAPTER VI

What Does Philosophy* Say on the Point?

WE have seen in the chapter on Hinduism that [illegible] of [illegible] ideally [illegible] into Upanishadic [illegible] of [illegible] worship. The [illegible] that an [illegible] test of all [illegible] [illegible] and [illegible] for [illegible] and worship of God is, without [illegible] from such work; and in the [illegible] of [illegible] [illegible] to realize that the power [illegible] the [illegible] of God is [illegible] [illegible] [illegible] of the world [illegible] [illegible].

In the [illegible] stage, the student [illegible] philosophy [illegible] the world with a view to [illegible] God [illegible] creator, sustainer and [illegible] of the world. God [illegible] supposed to be an all-powerful [illegible] [illegible] some [illegible] [illegible] say Heaven or [illegible]. It [illegible]

*Note by [illegible] far as Hindu philosophy gives us.

[illegible] stage, on rigorous [illegible] of self-sacrifice, work and devotion, [illegible] God [illegible] to free him from the various forms of the [illegible]. He [illegible] other work [illegible] Him in these forms. When God is [illegible] [illegible] form, that [illegible] day [illegible] No [illegible] of Maya [illegible] the [illegible]. To serve Him with all heart and strength is all what remains for his performance.

So far he is within the sphere of religion. When [illegible] he enters into *Jnana* or the realm of philosophy, which is the third stage, and realizes that he is one with God, whom he has been seeking so long. He realizes his separateness from God or the world—His individuality, and attains a position which is beyond all [illegible] and [illegible]—care and anxieties. This [illegible] or मुक्ति as the Hindus call it. [illegible]—तत्र को मोहः कः शोक एकत्वमनुपश्यतः i.e., [illegible] there [illegible] proceed there remains no room for any [illegible] or sorrow due to separation. This is the final goal.

If any seeker simply sticks to the principle of [illegible] without looking for any further [illegible] through the culture of *Jnana* or [illegible], he is sure to reach the goal. As Gita says,

यत् सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥

The goal which is reached by means of *Jnanam* may be attained by dint of selfless devotional service. He sees rightly who sees the unity of purpose between devotional service and philosophy.

Geeta makes it clear that oneness with God can be realized by means of devotional service as well as culture of philosophy. A devotee, whether he enters into the philosophical world or not, is entitled to attain emancipation, which is the end of the aspirant. But the non-dualistic Vedantists hold that a devotee, having not [illegible] his separateness from God [illegible], [illegible] separate existence [illegible] cannot realize oneness with God and hence fails in attaining emancipation. This argument does not bear out what Geeta says. Judged impartially, we find that all Bhakti-cults maintain that a devotee by doing devotional service may come to realize God in each form or every atom of this manifested existence. Such being the case, it is most reasonable that he would realize God in himself as well, being one of the many, constituting this world. So, it cannot be denied that a devotee too, may feel oneness with God and attain emancipation. When *Mukti* or emancipation is guaranteed in both the processes, [illegible] be anxious for *Jnanam* or entering into the [illegible]

the ultimate Reality, which is the subject of contention is intact. Like a modest girl, the Goddess of Reality allowed none to lift the veil from her face and remained a mystery. Here lies the secrecy of the bewitching charm she plays on the human mind. In fact, Reality will lose its beauty and charm if it is ever made a subject of knowledge or perception. Sruti herself admits its inconceivable nature in the following manner :—

अन्यदेव तद्विदितादथो अविदितादधि ।

That (Reality) is something different from the known and the unknown.

यस्यामतं तस्यमतं मतं यस्य न वेद सः ।

He who disowns (the Knowledge of the Reality has known it ; who owns, does not know.

The significance is that an aspirer who has passed his life in meditation and study and left no stone unturned in search of the Reality and after all, frustrated, admits plainly his inability to hold any positive conclusion as to its nature, may be said to have realized the Truth ; and a man of shallow knowledge and culture, who professes himself to be a man of realization, cannot be held as the knower.

By such lucid statements, the Vedas have enhanced the gravity and seriousness of the search after

the final Truth and by no means discovered the pursuit.

In the above verse, Lord Buddha warns men of wisdom and should not be accepted out of respect. The only discovery of his greatness is that he discovered the sublime final Truth.

All the systems of Philosophy, however, have made attempt to reach the final Truth, although they differ widely from one another in the mode of thinking and reasoning. Some of them appear to discuss and expound the conception of the Reality, etc. But at one point they all meet, both who acknowledge the authority of the Vedas and those who do not. That point is "आत्यन्तिकदुःखनिवृत्ति" i.e., complete annihilation of human sufferings. Here lies the practical utility of the different schools of thought. In fact, all these efforts on the part of Philosophers would have been meaningless if they were not intended for procuring human happiness, both in the present life and in the life to come. But mere theorising or belief in some particular theory will not avail. What is essentially necessary is to work up to the tenets of any system and verify its theory in the practical field.

The great beauty of the Vedanta system lies in its superiority of its practical aspect. It has three different aspects, Dualism, and Monism. We

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] is not controlled or balanced.

[illegible]

[illegible]

[illegible]

[illegible] centre.

[illegible]

who would be necessarily a man of realisation. He should not question the validity of such sayings, which follows. The unity of [illegible] and moral [illegible] the great [illegible].

स्वाध्याय - [illegible] Texts are [illegible] from all [illegible] of [illegible] study [illegible] the [illegible] of स्वाध्याय. What should be [illegible] study [illegible] (Gita [illegible]) the 18th chapter :—

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥

O, Arjuna! God lives in the heart of all beings and by his own external illusory power makes them revolve as though mounted on a potter's wheel.

A practicant may turn all his attention in trying out God who dwells in the heart within. It should make a matter of great interest, for God is so near to us and still we know Him not—how and where he dwells. Strange, indeed!

All these practices are intended for concentration of mind and invoking God's mercy, without which no success can be expected. There are other three disciplines that are :—

विवेक—Discrimination. To judge what is good or bad, right or wrong, virtue or vice, selfish or unselfish is the work of discrimination. The first three pada

[illegible] to study in due course.

वैराग्य —[illegible] allurement for him.

[illegible]

[illegible]

the Mahatma, who smiled and showed a soothing demeanour. Then, Alexander entreated him to accompany him to Greece and promised all sorts of comfort and pleasure conceivable for a human being. Now, he spoke to the king and refuted his offer with some remarks on the ephemeral nature of this body and the uncomfortable times. Such a state of the Hindus' emancipation concerns, which seems unbelievable for a Western reader. But the Hindus are for a pretty long time lacking practice of this high ideal and hence it is, that they are [illegible]. This is the subjective aspect of freedom or emancipation. The other aspect, important and substantial, will be dealt with in the proceeding chapter.

A student accomplished in these practices may take up Vedanta, the sum and substance of [illegible] is given below.

It was said before that the Reality lying at the background of the phenomenal world is blissfully. In order to find out that Reality we may begin with our own selves. The self, as it is understood [illegible] consists of this body and mind. The body is made of several sense-organs and working organs. These organs, as it appears, are guided by the mind which can exhilarate their action or curb their activities. If the mind becomes inactive, the [illegible]

[illegible] has its [illegible]. Again, the mind is regulated by a principle which we call intelligence. This is more subtle and pervasive. Is this the end [illegible] supervising the whole fabric? Not at all. There is another principle behind, which [illegible] the [illegible] this principle [illegible] But [illegible] an instrument in the hand of the True Self, [illegible] but no body [illegible]. He knows all the [illegible] the body [illegible] When the [illegible] of the [illegible] and the Ego feels [illegible] pain [illegible], it is called the [illegible]. It [illegible] that [illegible] by the [illegible] of the True Self, [illegible] the mind [illegible] crossed, [illegible] of the mind and [illegible]. When [illegible] and the [illegible]

[illegible] Reality that we have been [illegible]. The True Self or the Soul is the Reality [illegible] phenomena. If the lowest [illegible] called [illegible] other entity, the output will be [illegible] tell that the soul or the ultimate Reality [illegible] Universal Entity, and separate from [illegible] or whatever, but [illegible] with it.

[illegible] Gita. [illegible] chapter :—

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

[illegible] fields *i.e.*, the bodies.

[illegible] idea or truth. For instance :—

आत्मैवेदं सर्वं [illegible]

आत्मविद् यः स इदं सर्वं भवति —[illegible] Soul, becomes all.

सर्वं खल्विदं ब्रह्म —[illegible]

न सर्वं नाः न चान्यं वा सर्वं ब्रह्मैव केवलम् : —[illegible]

इदं सर्वं सदात्मना—All [illegible]

स्वयं विश्वमिदं सर्वं स्वस्मादात्मन्य निर्मम — [illegible] all [illegible] from Himself.

And so on.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥
इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥
असक्तिरनभिष्वंगः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥
मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥
अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥

This list consists of twenty-two [illegible] virtues and traits of the human [illegible] exploration in the field of philosophy should [illegible] and cultivate in the practical life.

अमानित्वम् :—Absence of a sense of respectability. Ignorance of the True Self or God, or sense of [illegible] gives rise to this. A student who has acquired knowledge that whatever comes in the way of the Self or God, cannot be in quest of [illegible] from any quarter. And it is known to all that [illegible] there is honour there can be no sense of respectability.

अदम्भित्वम् :—Absence of deceit of [illegible] and [illegible]. What can a student gain by such [illegible] is devoted to God? The recognition [illegible] sense. Such a sense simply betrays the [illegible] of belief in His all-pervadingness.

अहिंसा :—Harmlessness. It has been explained in the chapter on Hinduism. A bhakti student who holds that this world is the manifestation of God, cannot in any account deviate from the rule of [illegible] [illegible]. Whatever [illegible] he may [illegible], [illegible] patiently. [illegible] of [illegible] of his patience?

क्षान्ति :—[illegible]

आर्जव :—[illegible]

आचार्योपासनं :—[illegible] of the [illegible]. [illegible] God [illegible]. To [illegible] in [illegible] spiritual [illegible] God [illegible] is [illegible]. Everything [illegible]. On the [illegible] of this belief, the student [illegible] God all over the world.

There is another consideration. Our guru is the [illegible] of the world. [illegible] as it is not possible to take up service of the

under the feet of *Sriguruded.*

As birds which light and fly.

cling ;

The joints of chief and king.

that weepeth, being born.

himself, the more he will be interested in service of the world.

असक्तिरनभिष्वङ्गःपुत्रदारगृहादिषु means want of attachment to the objects of pleasure such as wife, children, house, property etc. **अभिष्वङ्ग** is [illegible] and of [illegible] [illegible] of happiness [illegible] his being happy or unhappy. [illegible] what has been stated in **इंद्रियार्थेषु वैराग्यं** etc. This attachment [illegible] with realisation of God or Soul in all bodies.

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु means constant equanimity in the happening of something desirable as well as something undesirable. This **समत्व** or evenness of mind has been described as *Yoga* elsewhere in Gita. Not to be [illegible] in any circumstances favourable or unfavourable, this is the gist.

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी :—Worshipping Me (God) with unadulterated and concentrated devotion.

भक्ति भजनं सेवनं वा means devotion or service as explained in the previous chapter, with no other object than the satisfaction of God, who is present before us in various forms.

विविक्तदेशसेवित्वम् :—Habit of living in a place lonely by nature or by clearance and not [illegible]

[illegible] as well as molested by wild animals. Such a place is helpful to meditation.

[illegible]:— [illegible]

[illegible]:— [illegible]

[illegible]: [illegible]

[illegible]:— [illegible]

Does he feel exhausted? No, rather he finds pleasure in such toil. A liberated Soul may thus engage himself for doing something for the beatification of the world, which is near and dear to his heart. Secondly, a pensioner who has worked all his life and thus formed a habit of work, cannot keep out of work. So he naturally prefers to engage his body and mind in some pleasant task. But what can be more pleasant and enjoyment than doing good to the world? Thirdly, it is quite natural that every body looks after himself *i.e.*, beautify and beatify it. To a perfected soul his own Self represents the whole world. So, by nature, he will be bent on looking after the welfare of the world.

As it heartens a man to see that he keeps good health which means that harmony is kept among the different working organs within him, so a liberated soul must be delighted to see that the people of the world are working in a harmonious way for the common goal of universal Peace and Happiness. In short, a soul like this is consecrated and qualified for conducting some glorious work of this type, which is to radiate divine light. Sri Sri Ma Anandamayi has rightly called a soul of this category as *Divya Karmi* (दिव्यकर्मी) or a divine worker.

Thus, from the philosophical point of view we come to the conclusion that the attainment of Universal Brotherhood and Peace is the highest glory of human life, as urged by all religious cults unanimously.

Aum.

ॐ

CHAPTER VII

Aim of Religion & Philosophy is Humanism & Nature Demands it

BY [illegible]

[illegible]

[illegible]

class of people whose stage of [illegible] is limited and centred in the self. Their [illegible] is not centred in the body, but their [illegible] extends to their possessions including [illegible] the community they belong to. They believe in [illegible] existence after the dissolution of the body, and therefore [illegible] present [illegible]. They sacrifice their personal comforts for the [illegible] happiness of those related to them. In this stage [illegible], which [illegible] of the [illegible] evolution. Another class of people [illegible] and have [illegible], whose [illegible] personal [illegible] of relatives and community [illegible] the [illegible] country they belong to [illegible] by a [illegible] of communities, [illegible]. They [illegible] and [illegible] the eternal [illegible] of the Soul. So they do not fear death and [illegible] ready [illegible] it for the sake of safety and happiness of the [illegible], nothing to speak of personal [illegible]. The nation's or country's interest becomes their interest, so much so that they possess the [illegible] of identifying themselves with the country. This is the third stage of human evolution and may be likened to the [illegible] state. The national leaders of India and other [illegible] countries, who are [illegible] world [illegible] for the sake of independence, can be rightly declared to belong to this class. In the last stage of

evolution which is nearer to the goal, men observe their I-ness pervading the whole world or universe, composed of many such countries, continents or globes. Now they think of nothing but the welfare of the whole existence conceivable, as it is their own Self. They can sacrifice all interest, e.g. personal, communal, national and what not, for the sake of the good of the universe. Whatever they wish to perform, they do keeping that noble object in view. It is needless to say that they fully believe in the eternity of the Soul. Death conveys to them no dread at all. They are ready to endure the pangs of death with calm and gladness if it produces the benefit of the world. In support of this statement, the instance of *Rishi Dadhichi* of India may be cited here. He gave up his bones on the request of Indra, who was fighting for the cause of righteousness for which the *Devas* had stood. It should be noted here that the welfare to be done by the *Rishi* was not confined within the limit of this earth but extended to [illegible] [illegible] inhabited by the *Devas*, the existence of [illegible] [illegible] not ready to believe. The [illegible] ([illegible]) belongs to the fourth [illegible] the true Humanism stage. The ancient *Rishis* [illegible] were Humanists [illegible] [illegible]

the stars and planets [illegible] in the sky. Sri [illegible] Bhagavata goes to says :—

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ing the world order!

As regards selflessness which forms the cardinal principle of religion, Nature supplies us many examples. The sun supplies the world with heat and light, and thus gives life and energy to all living beings. Does he demand anything in return? Of course, the Hindu sages of the ancient age used to feel grateful for that, and propitiated the sun with *[illegible]* etc., which, in the present period of enlightenment, is thought to be foolish and useless. But can anybody deny the usefulness of his [illegible]? Besides, a [illegible] [illegible], [illegible] [illegible] [illegible] others. He does not withhold his [illegible] from from anybody, whether good or bad. Similarly, the air blows and gives life and refreshment to all beings, without any desire of compensation; the rain descends on the earth and [illegible] everybody but asks nothing in return; and so on. Everybody knows these facts but cares not for the light which may illuminate his heart. We are sorry for them. Keen observation of natural facts may lead people to deduce that selflessness is the rule of Nature too.

Again Astrology says that all bodies contained in the globe as well as the globe itself are influenced by the far-off stars and planets revolving in the sky. Their influence is actually felt by the earth simultaneously with the bodies resting therein. This signifies

[illegible]

[illegible]

[illegible]

consequence, the world has fallen in the direst [illegible]. But there is a way out and that is [illegible]. We hold [illegible] [illegible] and [illegible], and place it [illegible] humanity, who can get [illegible] the [illegible] [illegible] difficulties [illegible]. We [illegible] that [illegible] the world will be restored to a sound and blissful state.

"Humanism" when analysed, is found to be composed of two factors. First to build up the character solidly according to the [illegible] laws of [illegible], secondly, to serve the world with all heart and soul. It means that an aspirant will have to undergo a training course and pass the preliminary examination, a strongly built up character proves to be the certificate of efficiency in prosecution of the multifarious task of service. The qualifications required for formation of such a character have been [illegible] and again iterated in the chapters on Religion. As it is the most important and urgent in this line, we cannot but recapitulate them here. To form the character requires sincere practice of the highest virtues such as mercy, uprightness, truthfulness, non-violence, equanimity, gentleness of speech and behaviour, freedom from malice and hatred, purity of heart and thought, temperance, toleration, non-covetousness, contentment and above all, Universal Love or love of God. In

[illegible] to be good for all purposes and intents is all that character demands. An angel when accomplished [illegible], may be called a good man, and may [illegible] for the part of "Humanism" *i.e.*, [illegible] the humanity [illegible] to be good to all. This [illegible] of the Human Religion may be formulated [illegible]. This should be the [illegible] of the humanitarian religion [illegible] on [illegible] way of the temple of learned and well-wishers.

[illegible] the natural [illegible] of God, [illegible], [illegible] and [illegible]. The [illegible] simply [illegible] of [illegible], [illegible] God [illegible] such [illegible] prayers, and not on the [illegible] to [illegible] part the building [illegible]. [illegible] is proper [illegible] [illegible] of a [illegible] or [illegible] [illegible] or church [illegible] the [illegible]. The [illegible] which play in the part of the people who [illegible] them [illegible] as leaders or protectors [illegible]. On the side of [illegible] [illegible] the [illegible] it. What can be more absurd than the [illegible] [illegible] [illegible] [illegible] feeds [illegible] [illegible], which and [illegible] gives God, the [illegible] of all. It therefore leaves the people to be [illegible] [illegible] depth and [illegible] heard [illegible] sincere prayer that will keep

[illegible] peace and happiness for the world.

We have had stress on the congregational worship [illegible] God. This is the world to be the most [illegible] way, the collective hope [illegible] of all religions. All [illegible] system of world peace [illegible] wages. And the power [illegible] in sense and force [illegible] deaf ear to them.

[illegible] the same feeling [illegible] pulpits. It [illegible]

[illegible] father of the [illegible] us, blessed us with [illegible] right from wrong and [illegible] way to happiness. But [illegible] masked by the [illegible] from the happy path [illegible] fallen in the weeping [illegible] experienced the effects of [illegible]

seekingness. Now, mayst thou be graciously pleased towards us—Thy unhappy children—rectify our errors and make our intelligence better, so that we may shake off the clasp of selfishness and resort to mutual love and goodwill, so essential for the happiness of humanity.

O, Lord! Give us light, so that we may not fall in the darkness that smothers or covers Thy All-pervading existence. Grant us the spirit of fervent devotion, so that we can love Thee with all heart and strength, love our fellow beings as ourselves, respect our parents, and elders, be righteous in all deeds, remain content under all circumstances, disposed to all alike, friend or foe and [illegible] for the welfare of all.

O, Lord! Give us the power and strength of mind so that we can avoid destroying life, covetousness, robbery, falsehood, fornication, indulgence in [illegible] and such other sinful acts causing mischief to others.

O, Lord! Be merciful upon us and pardon us for the wicked deeds we have done towards our brethren and others and grieved Thee, the loving Father of all. In future, we will abide by Thy wise counsel and repeat them not.

O, Lord! Hearken to our cry, deliver us from

the miseries and vouch-safe for us Thy Heavenly blessings.

O, Lord! Thou art our refuge and strength. May we always look for Thy mercy and pray.

Amen.

ॐ

CHAPTER VIII

How to Put the Doctrine of Humanism into Practice

A Scheme of Works for the Beatification of the World

WE have, in the preceding chapters, fully dealt on the first part of Humanism, namely, how to be good, with a view to prepare oneself for the divine task of doing good to the world, which is the second part of the proposition and the theme of the present lecture. It may be argued that to do good to the world is a gigantic work and is therefore beyond the capacity of ordinary human beings, every body is bound to engage in doing it according to his capacity—some one is doing good to his family and relation, some has a wider outlook and stretches forth his helping hand to cover his community, and some goes further and works for the benefit of the nation or country he belongs to; and these ranges of work,

smaller and wider, make up the world, and so, every body is in a sense doing good to the world. Verily it is so, but we are afraid, the angle of vision of these benefactors is somewhat different from what it should have been. All the above-named benefactors regard their objects of benevolence as their own and turn back on the rest of the world. Not only that they are apt to rob others of their legitimate rights and appease the want of their vested interests with the booty. The world outside their limits cannot tolerate such exploitation, and so many conflicts arise, such as between man and man, community and community and nation and nation, just what is observed daily. This is far from a happy state. What does need in this estimation is an absurdity. This can be better shown by an illustration. The world may be supposed to be a tree, whose leaves and flowers are likened to the people, the society and the nation. The branches of the tree may be compared to classes of people, such as communities and nations. Now, if an attempt is made to enliven some particular leaves or branches by pouring water thereon, as-as the other parts of the tree withering, can it be successful? Never. If you wish to be anything towards the preservation of the flowers or branches, they can only by watering the roots of the main tree, i.e., by preserving the life of the whole tree. So, it is impossible to secure peace and happiness for any particular land or

section of people, while the other parts are suffering.

But the 'isms' of the western world have totally overlooked this point. None of them has, therefore, been successful in the least degree. Their attempt at good has turned out to be a source of suffering to others. They are rather widening the gulf of difference and, the more, making fear of war that will [illegible] themselves along with the whole world. Nature cannot bear this unbalanced principle. She detests all sorts of tyranny. After all, she will compel everybody to [illegible] to Equality, which is her rule. So let [illegible] each, one and all Nations, Governments, Statesmen, Preachers and Poets [illegible] for a while, thinking earnestly over the problem and to put heads and hearts for a solution out of way, to the happiness of one and all, based on the fundamental principles of religion which is nothing but universal love, as we have shown in clear terms.

The earth, the world, the [illegible] is becoming [illegible] united whole, although it appears to be variously divided. Like a human body consisting of various limbs and organs working corporately, the world should be regarded as an individual being. As the health of the body depends on the different limbs and organs being whole and healthy, its peace and happiness truly depends on the happiness of every being [illegible] therein. The body cannot be supposed to be in

order, if any of the smallest limbs, say, a finger be in disorder or trouble. So it is with the world—as long as any smallest nation or country is in trouble or under subjection, no happiness and safety can be expected in reality.

So, we hold that the [illegible] of humanity in the world is to be understood [illegible]. All people may practically do [illegible] with their capacity. Only they will [illegible] to do things that are beneficial to themselves as well as to the world. If there [illegible] any conflict between the interest of the dominant [illegible] of the world, the former will have to be [illegible]. Such conflicts should not rise at all, because, interest of the world should interest everybody the most. No body whether an individual, a community or a nation, should check any objective other than the world peace. If everybody works in this spirit, the world will be automatically raised and health has dawned. But the question is how to prevail upon all people to tread on this path? This is certainly the greatest problem before the world. Still, it is not an impossibility.

The first step in the way is to convince an All-world conference of people who really feel for the humanity are ready to sacrifice all personal, national and material interests for the sake of world-peace. People qualified accordingly will be found everywhere should

out the world, notwithstanding there number will be scanty. So, to convene such a conference at any city of the world is not an unmanageable task. The only thing which is required at present is to organize a body qualified under the above rules, who will take up the burden of calling the people so disposed, from all parts of the globe by the promulgation of notices throughout the world giving the purpose of the convention, and time and place of the sitting. The subject for consideration of this meeting will be as follows:—

1. To consider all suggestions and plans on the subject hitherto presented to the public through newspaper articles, lectures and conversational efforts if any, and to find out the most suitable and practical one.

2. To consider how to propagate the preferred idea among the great and lowly of the earth, the subject being humanity, the mind of the people, the importance and urgency of the plan, and the steps necessary for the purpose.

3. To consider how to move the governments prevalent on the earth to accept the principle and to take steps necessary.

4. To consider how to meet the expenditure, for propaganda and other items and to raise a fund accordingly.

5. To appoint a working committee that will mature the work taken in hand as the tentative measure.

6. To consider other things that may be deemed necessary.

[illegible] the World Fellowship [illegible] annually and at different centres of the world. The working committee, of course, will have to meet whenever and wherever necessary.

When this World Fellowship [illegible] become large, then it will be [illegible] on moral and religious [illegible]. An University called the Greater University may be opened for this purpose with numerous colleges and schools affiliated to it throughout the world. Study of comparative Religion and Philosophy [illegible] of the truth lying underneath the [illegible] will form the main subject for the University. Pupils should be fully conversant with the scriptures and books on Theology and Philosophy and enthusiastic to do work in the spirit of service to humanity, will be registered from adepts of the elite for teaching and research work. The structure of this University will be determined by the World Fellowship of [illegible] students from all classes of people with every shade of opinion will be eligible

for admission into it, without any distinction of caste, colour or creed. Principle languages spoken by the world people and rich in Religious and Philosophical literature will be taught here along with other subjects that may be thought necessary.

The students who make a career of this university [illegible] will be trained, and form the Peace Army, which will be dedicated to establishing the [illegible] with the propagation of the idea of universal brotherhood and peace. When the universal [illegible] Army will be [illegible] for [illegible] purpose, [illegible] in the construction of the world state which will begin in the villages.

These [illegible] will be placed [illegible] the [illegible] village [illegible] people, [illegible] their own homes [illegible] to the [illegible], and [illegible] them on the subject of world peace. The [illegible] of [illegible] will, of course, [illegible] as many [illegible] as a man can easily manage. If [illegible] a village containing 100 adults, that will be considered as unit. In this arrangement a large [illegible] of Army will be necessary. The question is how to get such a band of selfless workers? It is not a difficult problem to solve, if the people is inspired to the [illegible] project [illegible]. India alone can afford

to supply more than fifty lacs of *Sadhus* for this purpose, who can have no objection to join this sacred campaign whole-heartedly. Unbelievers will laugh at it, but it will be the most convincing proof to the Sadhus—both for themselves and for others. Persons from outside, as we have seen before, unless they can be made to realize that the salvation of the world depends on their being saved by the Sadhus, will not be heart and soul in the spiritual matter. Offer worship is the only process of preservation of heart, after which it comes to the production, which follows. Perhaps the most of the people who worship the Sadhus for their heart's delight, although they are still lower than do not offer food for the Sadhus. Actually they cherish an idea that the Sadhus are looking down upon them as a black lamb. From this point of view, we believe the Sadhus of India should devote themselves to this most glorious and honourable campaign, which will prove to be both medicine and food to them. In the Christian world, you may get hosts of missionaries who are now working throughout the world. Under this scheme there will remain no necessity for proselytising. Thus the missionaries who will be left out of employment, can be easily provided to join this campaign. Similarly a number of Mullahs and Lama Gurus etc., you can find from the Mohammadan and Buddhist camps respectively.

In addition to this, there are at present innumerable victims of unemployment. They may find occupation in this department and honourably earn their bread. So we see that there will be no [illegible] in [illegible] the Peace Army, however large it may be. The only [illegible] is to give these people [illegible] under the [illegible], so that they may obtain [illegible] of [illegible], and [illegible] the propaganda [illegible] "Humanism" [illegible] carried.

CONSTITUTION

In addition to the duty of [illegible] after the education of the villagers, every member of the army will have to [illegible] the villagers [illegible] way. The villagers will have to be taught by the village workers [illegible] among themselves who will manage the whole affairs on their behalf. As regards election of these representatives, the [illegible] opinion of the electors will be the best and final [illegible]. Any [illegible] on the part of the candidate will disqualify him. The other man who is not adherent to any other creed or principle than that of Universal Love and Brotherhood, and who is ready to sacrifice all interests for the sake of happiness and safety of the people, will be eligible for election. No question of character, [illegible] or [illegible], [illegible], [illegible] party, feeling or [illegible], the worst factor causing disturbance of

public peace and order. Each house-holder will have the right of vote—even a woman will not be thought unfit for voting if she be the head of a family.

The body elected under this principle will form the working committee and the executive body who will be in charge of the village fund, according from [illegible] of bad times or any other [illegible] may be [illegible] with the [illegible] purpose of [illegible] collected will be mostly spent on the village improvement, a portion being reserved for emergency. As far as funds allow, facilities of education will be given to boys and girls; sanitary condition of the place will be looked after, network of lanes and streets for comfortable traffic will be constructed; pasture for grazing of the village cattle will be kept, improved methods of agriculture will be introduced and encouragement will be given to cottage industries. The agriculturists will produce crops not only for their own consumption but with a view to supply others who are non-agriculturists. In like manner, the village industrialists will make things for the use of their neighbours who will supply them with what they are in need of. Non-agriculturists will hold no landed tenure except for house building, excavating tanks or sinking wells for drinking water and other works for the benefit of the public. Non-agriculturist will be entitled to hold a big tenure of land in virtue of

hereditary rights. Necessity will determine the quantity of land a peasant will hold for cultivation. All these affairs will be looked after by the village [illegible] with an [illegible] eye. They will have to see that nobody [illegible] [illegible] jurisdiction.

The village [illegible] [illegible] better standard of life. They will [illegible] They will have their [illegible] [illegible] from the [illegible] [illegible] This [illegible] of the Tamil,

only a part being reserved for emergencies. Tolstoi's well known educational ideas [illegible] rather than the [illegible] [illegible], where the [illegible] boys and girls may [illegible] their preliminary [illegible] in [illegible]. It will be [illegible] [illegible] as well as [illegible] [illegible] [illegible] Industrial schools will be opened for teaching the peasants [illegible] [illegible] [illegible] farms for [illegible] [illegible] [illegible] The sanitary improvement of the Tolstoi [illegible] [illegible] [illegible] [illegible].

The Tolstoi Assembly will be [illegible] representatives for the district assemblies, [illegible] [illegible] by the Tolstoi representatives in [illegible] [illegible] members elected by the district people. They will have supervision over the entire district and will have [illegible] collected by assessment from [illegible] taxes, which will be [illegible] for the [illegible] [illegible] districts. Educational academies will be [illegible] there for [illegible] higher education students who have finished their study in Tolstoi. For easy travel and conveyance, good roads will be constructed all over the districts and facilities for construction of railway lines etc., which will rest in the hands of the Tolstoi authority within the country, will be [illegible] required. Sanitary improvement of the districts as well as other beautifying works will receive their due [illegible]

[illegible] emergency.

[illegible] Nations [illegible] organized by [illegible] representatives of the general assemblies [illegible] elected by the people [illegible] elected. This body will look after [illegible] of the [illegible] but not [illegible] only [illegible] to peace and [illegible] of other parts of the world. We have [illegible] that everybody will be actuated by a [illegible] [illegible] operation and [illegible] carry on works [illegible] that the [illegible] as well as to [illegible] outside. [illegible] from the village

assemblies to the national assembly must not deviate from this rule. Each nation or country will have her own fund derived from assessment of rents and taxes from the capital city and from the income of the all-country concerns such as railway, post and telegraph, customs etc. As usual this fund will be spent on the beautification of the country, and a contribution will be made out of this fund towards the upkeep and management of the International Assembly.

Last of all, the International Assembly will be composed by the representatives sent by the national assemblies, the number of such representatives being determined by the [illegible] of the [illegible]. To make it clear: the national assembly [illegible] of the [illegible] tion in the Supreme Assembly [illegible]. Suppose [illegible] country [illegible] [illegible] Supreme Assembly, and so on. The Supreme Assembly [illegible] It [illegible] Conference [illegible] in the [illegible]

that may arise. It will form its working committee, executive committee and other sub-committees for dealing with different branches or departments necessary for the fulfilment of the scheme. It will have its own exchequer that will meet the expenditure on account of its periodical sittings and that of the other committees and other matters; publication of their reports, laws and bylaws and other literature.

Under this regime, every body or assembly is supposed to work with a spirit of good-will and co-operation with the neighbours. So no friction or dispute can arise at all if they stick to the principle. Should any such controversy arise between these assemblies, the matter may be referred to and decided by the Tehsil Assembly. So inter-Tehsil disputes may be decided by the district assemblies, and so on. The final decision will rest with the International Assembly which will be constituted by the men of universal love and brotherhood.

Now, the form of organisation we propose resembles Democracy, but essentially it is not so. Democracy is the rule of the majority. In it the minorities receive no hearing, for which safeguard of their interest is deemed necessary. What is but safeguard of interest? It is simply lip-sympathy or lip-comfort for the minorities. Actually they can have no relief in practice when majority is in power and that is

[illegible] laws; [illegible] and [illegible]. They are, in fact, [illegible] as well as saints. They [illegible] the [illegible] in the [illegible]. In the latter days, [illegible] will [illegible] and [illegible]. [illegible] [illegible] [illegible] by moral suasion and [illegible]. [illegible] form of Government [illegible] the [illegible] [illegible] and [illegible].

[illegible] form of Government [illegible] if it [illegible] political and [illegible]. The foundation should be placed on the fundamental principle of [illegible]. So we have proposed to convert the people of the world in the democratic model by [illegible] the religious principle [illegible] all happiness and [illegible]. There can be no controversy with reference to the object. If any controversy arises with regard to the means which is religion—the only means to our end, in our opinion, and other [illegible] method is suggested by some other party, majority of opinion will prevail. People of all shades of opinion and creed will have the full right of [illegible] and conversion of others in order to

secure majority without deviating from the object of Universal Love and Peace.

Love of peace is the most natural characteristic of the humanity. So, it is hoped, everybody will support the creed of World Peace. Nevertheless it may be that certain refractory elements appear in the field who rejoice in strife and uproar. Peoples who commit breach of peace or abet it are liable to punishment as under the current laws. If any such party stands in the way to calm growth of the World Peace, it will be crushed with mild hands, allowing all facilities for rectifying the blunder.

RELIGION

When we have reached this stage and secured an united government throughout the world, we may turn our eyes towards other phases of human interest and improve them so that all handicaps in the peaceful enjoyment of human life may be removed for ever. The first thing to receive our attention is the stabilisation of religion summarised into 'Humanism', through the help of which we have come so far. Everybody is alive to the fact that difference in religion is the main cause of disturbance. We have shown in the previous chapters that there is no difference so far as the fundamental principle of religion is concerned, and Humanism consists in that principle. Only the names and forms are the things that cause disturbance. It is therefore highly necessary that all the names and forms should

be merged in 'Humanism'. Before that, it should be placed under all sorts of test and scrutiny. It has been proposed that [illegible] the traditions from all parts of the [illegible] world, just as the Cosmic University proposed for comparative study of religion and philosophy. They will at first verify the validity of 'Humanism,' and then it may be placed in the hands of a committee that will be composed of the heads of all religions. [illegible] will be necessarily well-versed in their respective scriptures and Shastras, and qualified to take the problem of religious unity, free from dogmatism and prejudice. If it is after all found to be [illegible], there can be no objection in declaring it as the Human Religion. By accepting it as the common religion, unity will be lost at the start. We place, of course, no hindrance in the study and culture of the old scriptures and other sacred literature, with a view to compare and contrast the ways of thinking of the hygienists and to build up on the states of their development into 'Humanism.'

LINGUA-FRANCA

Now we come to the question of a lingua-franca or a common tongue throughout the world. Everybody feels the difficulty in understanding each other whenever away from the district or province he belongs to. It is needless to speak of this difficulty experienced in foreign lands. In order to make it easy, a common

[illegible]

SOCIETY & ECONOMY

[illegible]

[illegible]

[illegible]

[illegible]

of universal love. Whether due to caste, distinction or colour difference any supposed [illegible], the sense of superiority should be discarded. It has been argued that occupation or calling determines the caste of a man. But does it really imply superiority or inferiority? Not at all. Occupations are neither high nor low. All employments necessary for the smooth working of the human society are honoured and sacred, whether it consists in shoe-mending or priesthood. Similarly, difference in colour has no significance at all. The idea of superiority of the white people over the black and that of the public servants over the people whom they are employed, have been imported from the British Isles. It is [illegible] unnatural and irrational. Under the regime of 'Humanism' there would be left no room for such distinction.

There is another serious cause giving rise to the consciousness of superiority and inferiority. That is wealth or fortune. The wealthy people think themselves higher than the poor and hate their company. We have stated before that everybody has equal right to the lawful enjoyment of worldly blessings. It is unjust that some one would live a sumptuous life and others would go without meals for keeping the flesh and spirit together. And fortune has no meaning if it is not made use of in alleviating

[illegible]

[illegible]

[illegible]

[illegible] of his neighbours.

[illegible] marry again, if they [illegible].

Marriage between man and woman of the same race produces weak generation. This [illegible] was also held by the ancient Hindus, who [illegible] marriage within the same [illegible]. This [illegible] further [illegible] by the [illegible] than the human beings. So [illegible] marriage may give us a stronger generation, [illegible]

economic difficulty that has goaded them to this suicidal step. They should note it carefully that if religious character or life is once formed, the other sides namely political, economical, social etc. will take care of themselves. We therefore earnestly exhort the people to check the agitation after sexual pleasure instead of destroying the embryo which is a heinous crime equivalent to murder.

The present governments have shown an attitude of [illegible] towards the dangerous [illegible] this impact [illegible] administration [illegible] to be a [illegible] action. They are always [illegible] with [illegible] to moral and [illegible] [illegible] it is that the [illegible] [illegible] destruction.

Under the regime of "Humanism" the [illegible] killing the embryo must be totally stopped.

Public amusements such as cinemas and theatres may be so regulated that the performances [illegible] create feelings or impressions giving [illegible] the growth of universal love and [illegible]. Anything creating impression antagonistic to this view must be prohibited.

All other social functions will be thus [illegible] controlled.

LAW AND JUSTICE.

The supreme Legislative Assembly and Council

[illegible]

TRADE, COMMERCE & INDUSTRY

[illegible]

A villager will consume the village products so far as his demand is fulfilled by them and to the extent he will enjoy the benefit of the least expenditure. And so will be done by the people of [illegible] towns, districts, provinces and countries.

No tactics should be countenanced in these human transactions. [illegible] [illegible] [illegible] [illegible] [illegible]

There will be [illegible] [illegible] [illegible] [illegible], as they cannot stand the above test.

[illegible] that it [illegible] of a large number of [illegible] which [illegible] be fulfilled by means of [illegible] industries. But [illegible] industry [illegible] cannot produce [illegible] to fulfill the demand.

The problem of unemployment which has been confronting the whole world to-day is the outcome of large scale industries. This is, further, the cause of disturbance of public peace, giving rise to labour strikes [illegible] throughout the world. Want of goodwill and co-operation on the part of both the capitalists and millowners is the root of the trouble. None of them

[illegible] is the fact that labour is as much necessary for conducting business as capital. Neither capital nor labour can do alone. Each of the parties should [illegible] their attitude towards the other and work in [illegible] spirit. To avoid this anomaly, we have [illegible] the transference of all capital into the [illegible] constituents, who will [illegible] the [illegible]. The capitalists will [illegible] be the [illegible] of the concerns. The [illegible] must be kept [illegible] by [illegible] to meet [illegible] by [illegible] than demand. The [illegible] will [illegible] of [illegible] to [illegible]. Thus, [illegible] to [illegible] and [illegible] between [illegible] and [illegible]. As [illegible] the [illegible] of [illegible] [illegible] the world today, [illegible] [illegible].

COMMUNICATION.

[illegible], Telephone, Wireless and Postal [illegible] will be extended to the full advantage [illegible]. The rates of charges will be [illegible] possible. The actual expenditure to carry [illegible] will be [illegible] by the [illegible] for management of [illegible] [illegible] the Departments. The International [illegible] will be [illegible] regulate them.

[illegible]

MILITARY AND POLICE.

[illegible]

The management and improvement of this [illegible] by addition and alteration in accordance with the necessity that may arise [illegible] and then [illegible] sub-committee formed for the purpose.

There may be many other departments [illegible] necessary for the [illegible] states. [illegible] with a view [illegible] of works [illegible] for the [illegible] of Universal Peace. Each department will be placed in charge of a Special Committee [illegible] by experts and specialists [illegible] with the [illegible] the World Peace.

We shall [illegible] Humanism.

A King or S[illegible] a King or Emperor [illegible]

Then, what harm there can be if he cedes to the will of the world people? Instead of being a mere slave, he will have, under the new system, the opportunity of applying his talents and capabilities, as a selfless worker for the benefit of the world. [illegible]

[illegible]

In the meantime, the President and Dictators can be [illegible] in the campaign. They are already masters of the people, but a limited sphere. Now they will have a wider circle to serve the world humanity, which is no doubt preferable to service of a particular section of people. Moreover, they will have the full scope of display of their statesmanship and genius that are certainly working

under many handicaps due to narrowness of soil.

As said above with regard to people of business pursuits, even of [illegible] and [illegible], the fulfilment of their duties as citizens of the world without any [illegible] to their own work.

A cultivator of land who tills the ground, sows seed and gathers harvest, thus supplying food to the [illegible] and the [illegible] and [illegible] of the [illegible] [illegible] himself. He [illegible] [illegible]. He [illegible] that [illegible] of [illegible] [illegible] and [illegible] the [illegible] actually [illegible]. The [illegible] of the land [illegible] [illegible]. He should [illegible] to [illegible] rights of [illegible] and [illegible] in [illegible] of [illegible] as an humble worker. He is, of course, entitled to the fruits of his labour in the form of [illegible] of himself along with his family. He [illegible] [illegible].

A merchant [illegible] himself as the [illegible] income derived directly [illegible]

and that his functions are intended for the [illegible] work of the machinery of the world *i.e.*, for the [illegible] of peace and harmony throughout, and with [illegible] dignity befitting the noble task.

Similarly a student of higher Science and Philosophy should not [illegible] down his intellectual [illegible] a means for his livelihood. He should [illegible] is labouring, from invention or discovery [illegible] benefit of the world and for humanity [illegible] on the earth like the [illegible] day production [illegible] implements. This [illegible] which should have been applied for [illegible] ficient to humanity and helping the [illegible] World Peace.

Thus, men of the meanest occupation [illegible] shoemakers, cobblers, sweepers etc. may do [illegible] humble work to the most dignified [illegible] they work in a spirit of service of the world.

We have stated before that the world is a compact and undivided whole, all the bodies [illegible] it forming its parts and parcels. It may be [illegible] to be a big machinery, the human beings [illegible] the mechanism complete each working in the [illegible] allotted-to. If every piece of the machinery [illegible] well, conjointly with each other and with the main structure, the resultant work can be smooth and

[illegible]. The [illegible] of the human [illegible] lies on this. After all they are devoted to the [illegible] of [illegible] as a whole. So every human being should [illegible] and regulate [illegible] faithfully, which is [illegible] for. Those are [illegible].

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CHAPTER IX

Possible Objections to the Scheme Solved

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[illegible]

[illegible] Indian National Congress [illegible] has been facing all [illegible] efforts for complete independence from the [illegible] cycle, which is still a matter of conjecture. This is the

[illegible]

impossible task ?

[illegible]

spot where he came out of the mother's womb, or the district in which the village is situated, or the Panjab in which the district merges, or the country in which the province is included? According to the western conception, India is but one land. This means that the idea of mother-land differs in the east and west to one of the least substantial of ideas. India, if the phrase may be applied to a country, must mean the aggregate of Aryan and Dravidian peoples. Incorporated in the conception of mother-land is the idea of a common culture. If it is so, how can the people of India, spread over a great area, study history from each other's standpoint? Such a conception is unknown in India. We are all under the dark shadow of the dreadful heritage from the Mutiny. Our attitude towards history is the same as that of the Mutiny—a blank. They made such a clean sweep with the removal of the grandeur of the national history.

From another quarter we hear that such a gigantic project can be carried into effect only in [illegible], the [illegible] of the Avatara. People who [illegible] with the light of [illegible] and [illegible] fallacy. [illegible] fal[illegible] partly for, [illegible] of the people and that for the [illegible]. Certainly [illegible], [illegible] knows that the project [illegible] the approval of the Almighty. Whatever He [illegible], He [illegible] the [illegible] of human beings. [illegible] Avatara or Apostle [illegible] they were [illegible]. [illegible] that [illegible], the [illegible] of [illegible], were [illegible] and [illegible] the [illegible] at present. Therefore these activities were [illegible] particular [illegible] the germs of the [illegible]. Now [illegible] the germs contaminated the [illegible] from one end to the other and [illegible] to be the [illegible]. [illegible] of God and [illegible], we are left [illegible] of any help from any power. Can we expect anything from God, whose very existence is denied? We will have to pay the last farthing and resort to [illegible] strenuously for deliverance, [illegible] the living God may condescend to give a [illegible]. The first condition has already been

fulfilled, repentance we have begun to do, and for the last condition to fulfil, we have been invited to the world. We will continue to do so, unmindful of the consequence of our labour. The thing is we should work on vigorously with a view to bring the project to a successful end. If approved by the Almighty God, it will no doubt produce some effect, if not, we are not to blame.

Every [illegible], the people [illegible] character, [illegible] simultaneously. That is to say that by [illegible] some is lessened and some expanded. But the [illegible] work which may be called the immoral [illegible] beatification of the world, which [illegible] for repentance. For the ready [illegible] world furnishes a good and [illegible] field [illegible] There is no other field for them, [illegible] unseasoned with selfishness. We have shown [illegible] the previous chapter in all its bearings.

A section of people [illegible] that the population of the world is [illegible] day after day and the procure of food [illegible] constant, how can there be possibility of [illegible] holds, unless a part of the people be [illegible] war or some other [illegible] We [illegible] household, who have [illegible] dependent [illegible]

that some of the inmates will pass away? Never. On the other hand, he always does his best to protect them and serve them with all sorts of refreshment and comfort, however troublesome they may be to the world. Nevertheless, the Lord's mercy will not fail to do so, when necessary. We need not trouble our [illegible] about their destruction. It can be only left to the consideration of the Paramount Power of God, who not only creates the world but balances it.

[illegible] that for the benefit of all the children of men [illegible], they cannot absolutely [illegible] the company. Nature [illegible] for female relations character, but the problem may depend on the wife. We say [illegible] that the present [illegible] problem is the [illegible] of divorce from religious laws. Religion [illegible] people [illegible] all the institutions. But they do not. Discontent gives rise to [illegible] for rules which are never [illegible]. The more they [illegible], the more they do [illegible]. So, every-[illegible] [illegible] as a [illegible] to be [illegible] to the extreme point. Anyhow they [illegible] to make money, even by robbing their fellow [illegible]. [illegible] to [illegible] them to love the [illegible] as themselves. Had they [illegible] had [illegible], they could not rob them.

or exploit them for any purpose. Besides, Religion says that all are equal in the estimation of God and every body has equal right of lawful enjoyment. This they do not admit. So every one vindicates his own right and ignores the right of others. In consequence, conflicts arise in various forms. If equality is observed and equality of opportunities is [illegible] [illegible] [illegible] demands, the solution of economic problem is not a difficult task. As for instance, if the employers who enjoy rest and pleasure [illegible] by labour [illegible] agreement that the labourers must have also some [illegible] place of rest provided with sustenance [illegible] in want,—if the people who pass their lives at the [illegible] and enjoy pleasures of all sorts at the cost of the ruled, admit that the latter is also entitled to live if not to enjoy the life, there can be no difficulty in solving the problem. Besides, Religion preaches for plain living and high thinking and [illegible] all sorts of excess. If all people, thus, live modest lives and curb the [illegible] for [illegible] [illegible], [illegible] [illegible], there [illegible] [illegible] [illegible] the problem will be solved.

In economy, the [illegible] production and distribution of wealth, [illegible] [illegible] that production of wealth [illegible] [illegible] [illegible] [illegible] and distributed among the people [illegible] [illegible]. The [illegible] does not [illegible] any distribution of [illegible] or

[illegible] appears not any method of particularization [illegible]. It certainly prescribes the principle [illegible] of [illegible] among the humanity. So, [illegible] principle which [illegible] for [illegible] people, comes to mind. [illegible] for as [illegible] matters [illegible]. We have a model [illegible] from the laws of all Political Institutions. That model of [illegible] throughout the world, no [illegible] be [illegible].

Nobody, Politics can be conceived to mean that they are not against the principle of Reform [illegible] world peace. What is Politics? As [illegible] Etymology explains, it is the art of [illegible]. Art implies beauty and conveys no [illegible] of force or policy. The present governments that are [illegible] only means of force or tactics [illegible] that answer this definition, there [illegible] no beauty in them. If some particular government be founded on [illegible] and love, some beauty may be [illegible] there. But in that case the government will [illegible] to be more revolutive principle including no [illegible] for [illegible], for, where love dominates, [illegible] can remain [illegible] such alienating factors as the ruler and the ruled. As regards the internal affairs, it will, of course, work as a system of regulation.

But there are affairs external or foreign, in dealing with which simply regulative method would not do. Here, it will have to stand as a government or a body politic, dealing blow for blow culminating in bloodshed. All beauty of government is then gone, horror taking the place of beauty. Then, is the definition of Politics as art of government meaningless? No. The beauty may be checked when the government will be an universal institution based on universal good-will and co-operation, no occassion for blood-feuds being left. The aim of Religion too is this, as we have shown times and again. So Politics may coincide with Religion so far as regulation of the earth is concerned. To speak the truth, Politics, Economics, Sociology these are different branches of the mother science, Religion, which should make the ruling principle of the world.

Some scientist of theistic view has predicted that one day Religion will meet Science, but specified no time where the meeting will take place. We have shown how and when Sciences of Economics and Politics may meet Religion. Likewise Physics and other sister sciences may be made to meet Religion, if they are directed towards the enhancement of human happiness and safety, for which they are meant.

It is a fact that all scientific principles result into

some terrible work, when put under demonstration. Mere fanaticism or professing the uprightness of any principle cannot produce any effect. Such is the case with the Science of Religion. It requires demonstration and proof before yielding any result. Leaving the world people who will supplement the same, we come to the next chapter.

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CHAPTER X

CONCLUSION

WE hope, we have been successful in removing the ban on Religion which the people of the modern world declare on the plea that it has no importance in the practical life. The objective of our enterprise was this. We have further given a definite scheme of action for carrying the principles of Religion into effect leading to Universal Peace, which we desire from the core of our heart. By the by, we have given a solution of the communal question that has been now agitating the world, and shown that no religion can recommend the division of the people and disorder on earth. What remains now for us to do is to submit an appeal to humanity in whose service we have undertaken this work. The appeal goes as follows :

Beloved fellow citizens of the world We are confident that you are on the lookout for a sure way to happiness and peace. The problem has been agitating the human mind for more than two decades. After long deliberation and meditation, at the exclusion

[illegible]

[illegible]

[illegible]

that selfishness consists in seeking happiness at the exclusion of the world, which Religion condemns. As you want happiness, you will have to [illegible] for the world, which is your true Self. Literally, your Self should not be confined in the body of three cubits and a half, but be liberalized to embrace the whole world. The point has been fully [illegible] in the preceding chapter.

It is absurd that some of you ask the question: what they will gain by living selfless lives? They are accustomed to do [illegible] that they want something in return of selfless actions. Can it be called as selflessness? However, our answer to them is that you will gain your own happiness along with the happiness of the world. Is it not price-less gain?

At the fruition of the selfless conduct you will come to realise God or the Self in all forms of the world, and consequently be attracted to love them, one and all. And it requires no argument to prove that the spontaneous effect of universal love and brotherhood is peace and happiness.

Now the question is: Can an individual being bring in peace and happiness by cultivation of such love? Yes, subjectively he can do so. There are ample instances for showing this. But that is not our objective view. We want world-peace, which can

be attained by mutual love and good will. For this, reason, the doctrine of Humanism sets forth *to be good and to do good* as the maxim, which has been explained fully in its place. The time is when you have proved good for the cause of Universal Love, there will remain for you the supreme duty of bringing into the world by your deeds and by your words.

The state of society is evidently supported by two principles, namely Force and Love. Now if you wish for a lasting peace, you must adopt the latter. Everything and everybody must be supported by facts and figures, not to mention others of the outer world. Recently we have added another word, facts and figures, we are afraid, would not satisfy you, because of the dignity and unique character of the theme. Parallel cases are recently quoted from ancient history and practicability of a theme. But our project is truly unparalleled. Whatever efforts people have ever done, whether in theory or in practice, has been set on foot with the narrow view of satisfying a particular section of people and for their safety and happiness, but now has come so far as to touch the universe, as the fundamental principle of religions did. Instances can be given in abundance to prove the efficiency of brotherhood and unity. Everybody knows it how England with a

[illegible]

and intents. Stand boldly for what you wish at heart and proclaim it with open heart. If you are striving for some personal gain, do not wear the mask of selfless-ness for dragging your fellow beings into your snare. When you are after loaves and fishes of employments, please abstain from showing your goodwill to your community or country people and leading them to some disastrous fate. Should you want communal benefit, pray, do not profess national benefit. Likewise, if you are fighting for the sake of Imperialism, we beseech, do not proclaim that your aim is protection of democracy and freedom of humanity. Above all, do not take the name of religion when you are struggling for mere worldly gains. Such things are most disgraceful on the part of human beings. You cannot deceive the world for a long time. She is itself wise enough to detect your motives and unscrupulous too to make it known the world. Besides, whomsoever you try to make the tool or to get the advantage of, he is none but the personified God or your own Self, as declared by all religious and philosophy. By deceiving him, you deceive God or your own self. Hence it is, that you cannot by the means delude yourselves of the evil effects of your evil deeds. Such mean aptitude can never ensure happiness which you are in search of. So we conclude: Have clean heart and brave to speak thy heart out!

[illegible] face of the earth.

[illegible]

for show of devotion with the object of [illegible] [illegible] of your religiousness, does not show that you believe in God. Is not God the father of all [illegible] [illegible] your [illegible]? [illegible] [illegible] creed and to [illegible] the other's [illegible] from doing evil [illegible] of your belief in God. Is He not God of all [illegible]? [illegible] merely [illegible] of your belief in God. To believe [illegible] means to [illegible] the religious [illegible] up to them in all situations, just as you [illegible] the existing governments and [illegible] free of [illegible]. To believe in Him is to rely on His unfailing justice which He administers to all with an equal eye, and to remain content therewith. To be more accurate and near the point, to believe in God is to realize Him in the hearts of all human beings and treat them in that light. Do you believe in God in this strain? If not, we pray, find out where the defect lies and mend it before [illegible] your attachment to any religious creed.

Next take up the second part of the faith, namely, love of God, which you all profess. To love Him means to love for His sake or for love's sake only, nothing in return. And it is not sufficient that you express your love of God in solitude or in the corner of your heart. Such love is nothing but sentimentalism. Love of God must find expression in the love

the first rule or law of Religion at least, with all sincerity and candour worthy of humanity. With this prayer and wishing you happiness, we bid adieu for the present.

Ion Zutavern.

APPENDIX

[illegible]

[illegible]

[illegible]

[illegible] Muhammad Ghori to [illegible] against Prithvi Raj. The [illegible] chief, though fully equipped, could [illegible] the Muhammadans simply out of [illegible] study. In comparison, Prithvi Raj was [illegible] a captive and brutally [illegible] least part of the result have [illegible] of India to fetch [illegible] rule for a [illegible] This was the outcome [illegible] bigotry. Surely everything extreme [illegible] them. He decided to sell a few [illegible] equal to that, today lies of [illegible] in Hindustan, no body there is [illegible] of or to raise a finger against.

Similarly, the Muhammadans [illegible] the name of religion, [illegible] for [illegible] the Quran and [illegible]

Now, the matter has taken a different [illegible] The Hindus become furious against [illegible] performed by the Muhammadans, while [illegible] people, namely, the westerners take beef [illegible] and foster the slaughter of cows from the [illegible] The Muhammadans, in like manner, become furious against the Hindus, when they utter the name of [illegible] their hearing, but the westerners, who take the flesh [illegible] and get it prepared and served by the Muhammadan cooks and khansamas, go scot free. However,

[illegible]

[illegible] Hindus and Muhammadans [illegible] from other [illegible] Hindus and Muhammadans [illegible] from the standpoint of [illegible] from [illegible].

The Vedas of the Hindus are at [illegible] as [illegible] principle of [illegible]. At the same time, [illegible] that in the Vedas [illegible] which [illegible] [illegible] [illegible]. In the *Brahmacharya* Upanishad, [illegible] must was prescribed for a couple who would [illegible] to beget a child of strong physique and

uncommon intellect. It is however, not very [illegible] to reconcile these two ends. Most probably [illegible] violence was precluded for the people [illegible] in the higher standard of [illegible] life, in which [illegible]lessness plays the important part. For the [illegible], who are not capable of [illegible] the [illegible] and therefore unable to observe [illegible] was [illegible] in the form of performance [illegible] rites including animal sacrifice. It is in the latter [illegible] *i.e., Pavamānī Yajna*, that the practice of [illegible] consists in strictly [illegible] of [illegible] of metaphors and the [illegible] of course. But [illegible] other sections do not take [illegible] not see any reason why the Hindus should [illegible] overnutritive [illegible].

The killing of animals for food purposes may be [illegible] on other grounds. The climate [illegible] tion of the different places is only a [illegible] factor in the subject. The western world [illegible] mostly occupied by the Christians, is too cold [illegible] vegetarian life. They cannot do without flesh. Nevertheless Holy Bible says:—

"It is good neither to eat flesh nor to drink wine nor anything whereby thy brother stumbleth or is offended or is made weak." Roman 14 21

[illegible] there are many instances to show that Lord [illegible] literally complied with the features [illegible] Thus he put forth his [illegible] in Canaan, other religions [illegible] empty [illegible] Arabia, was due to the circumstances stated above.

Similarly, the place of the Arabian desert, [illegible] equally fit for the human habitation. So it may be possible that the Arabs in their primitive state used to be mostly naked. [illegible] the great Prophet had some reason to [illegible] the garment, for which he [illegible] [illegible] A story which [illegible] the statement. One day [illegible] [illegible] years' [illegible] from the [illegible] the Prophet. The [illegible] of the years [illegible] the man mentally [illegible] The Prophet [illegible] and ordered the man to [illegible] and to leave them where they [illegible] The story further states that the Holy Prophet [illegible] [illegible].

In fact, these teachings [illegible] to [illegible] But they were compelled to [illegible] with the [illegible] [illegible] [illegible] from it [illegible] for the people

to adhere to the creed. For illustration, we can mention here that Lord Buddha was avowedly a preacher of non-violence; notwithstanding the Buddhists of China and Tibet are all meat-eaters—nay, they reject nothing as uneatable.

Besides, nobody can show that for meat-eaters, the door of Heaven is closed. There are many legends to the effect that thousands of people who were habitual meateaters, had been successful in realizing the truth or achieving perfection. When the privileges vouchsafed by God to the mankind are thus equally shared by both meateaters and vegetarians, and in His criterion no body is supposed to be superior or inferior in virtue of meat-eating or abstinence therefrom; why should the people quarrel over such things and bring down disaster on the earth? We have stated before, everything disturbing the peace and happiness of the world are to be censidered sinful acts and should be avoided diligently.

When we are upto culturing the feeling of unity and brotherhood amongst different sects, and races of people, the only thing that should draw our serious attention is to lend due respect to the feeling or sensitiveness of others. Everybody is, indeed, entitled to his own ways of living, but certainly not in a manner that would create illfeeling or hatred in the heart of his fellow brothers.

From our point of view, we cannot give the least support to killing of animals for satisfying the sense of taste. Does it not amount to exploitation of the poor and weaklings and foster the rule of "might is right"? Surely it does so. If we, then, indulge in such deeds, we cannot have face to blame a powerful nation exploiting a weak one. It should be therefore vigorously discouraged as against Religion.

With a simple advice with regard to reconcilliation we shall finish the discourse. The people are in the habit of making mountain out of mole-hills where they differ and brush aside those points where they can agree. This is the cause of all unhappy tensions disturbing the peace of the world. Frictions we have experienced many and ill effects of them have been suffered much by the contending parties. It has proved to be utter failure to try to gain a happy end by means of quarrel and bloodshed. Now the time has come when a trial may be allowed to the peaceful methods of goodwill and brotherhood. For this purpose reconcilliation of religious and other differences, that are the main causes of dissension, is urgently necessary. In order to implement that, people must have to form a new habit in the reverse order *i.e.*, they should elate the points they can agree on, and ignore those where they cannot. There is the end of all troubles.

THE END